

A PRACTICAL MODEL ON DEVELOPING  
LEADERSHIP FOR THE GROWTH  
AND VISION OF THE CHURCH

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**ABSTRACT**

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by

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First St. Stephen's Baptist Church in Baltimore, Maryland is the ministry context. After 21 years of service, the pastor face challenges of maintaining a healthy, effective leadership ministry and shared vision. The hypothesis is that if pastors train church leaders and partner together, grow and movement toward vision will result. This project seeks to provide a model for leaders to receive training and development. The project was administered using preaching, leadership training and workshops. The qualitative method was administered with pre-tests, post-tests and interviews. The outcome was an agreement by laity and leadership to begin to embrace the pastor's vision.

## **ACKNOWLEDGEMENTS**

The writer would like to thank his Lord and Savior Jesus Christ. He would like to thank his wife, Reenea Brown, for her patience and support throughout his doctoral journey.

This task would have been impossible without her. He is grateful to his son Aggie III for the sacrifice made each time the writer attended an intensive week of study. He gives thanks to his parents, Bishop Aggie L. and Retha Brown Sr. for their prayers and to his in-laws Calvin and Phyllis Seibles for the support. A special thanks to the Leaders of First St. Stephen's Baptist Church who participated in the focus group. The writer is grateful to his mentors Dr. Terry Thomas and Dr. Reginald Dawkins for their support.

## **DEDICATION**

This project is dedicated in loving memory of the writer's late sister, Loretta Brown

## **INTRODUCTION**

Developing this ministry model to restore leadership qualities in leaders was birthed from the writer's personal pastoral experiences, believing in a higher quality of leadership but unable to achieve it with his leaders. The writer has experienced both struggle and burden from ineffective leaders and saw the lack of respect for them displayed within the congregation. He found himself very troubled to see that leaders were not living up to their potential. The interaction among the leaders seem to be more of a tug of war for power than having the best interest of the church as the main focus.

Leadership can be a very challenging topic. The writer discovered this to be true early in his pastoral role at First St. Stephen's Baptist Church in Baltimore, Maryland where he experienced wavering commitment and support from both leaders and lay leaders alike.

For these reasons, the writer believes this project will be a useful and effective tool for churches and pastors who have a need to strengthen the relationship and effectiveness of the servant leadership ministry. Ultimately, this project will attempt to bring unity and cohesiveness to the ministry leaders.

This contextual ministry paper will focus on three things. First, useful and concrete information on the City of Baltimore; secondly, the history of First St. Stephen's Baptist Church, located in the city of Baltimore from its inception to present; and finally, an overview of the effectiveness of the present leadership assembly and the direction in which the church is progressing.

This project will be administered to a focus group of 22 leaders. The leaders included three Deacons, two Trustees, four Ministers, one Minister of Music, and twelve presidents of ministries which include: the Mass Choir, Ushers, Armor Bearers, Women's and Men's, Youth, Nurses, Missionaries, Cultural Arts, Audio Visual, Security and Music Director. Some of these leaders have been members of First St. Stephen's from its incorporation, others fairly new to the ministry.

This is a unique group because some have firsthand knowledge of the leadership struggle others are new leaders. The focus group will be established for a set amount of time. During this time, the group will be given a survey to assess their thoughts about leadership roles in the church and how First St. Stephen's compares; and pre and post test to assess their biblical knowledge and leadership.

Workshops will be taught on pursuing excellence, Biblical Foundations on Leadership and Leaders Unified To Build A Stronger Church. The leaders will take surveys to help determine their leadership style and gift assessment. The congregation will then be queried to see if there has been a change in respect and attitude towards the Leadership.

Chapter one presents the spiritual journey, which led the writer to undertake this ministry project. This chapter also gives a detailed description of the context where the project will take place. After reading this chapter the reader will gain a greater appreciation for the scope of the project.

Chapter two presents a review of the topic of leadership and its various areas of functionality.



Chapter three gives an in-depth look at the historical, biblical, and theological foundations of the project.

Chapter four describes the methodology and research design used to measure the reaction of the selected focus group of leaders.

Chapter five describes the field experience, and the results of the data gathered.

Chapter six provides the summary, reflection, and conclusion of the project.

## **CHAPTER ONE**

### **MINISTRY FOCUS**

Developing this ministry model to develop leadership growth in leaders was birthed from the writer's personal pastoral experiences, believing in a higher quality of leadership but unable to achieve it with his leaders. The writer has experienced both struggle and burdens from ineffective leaders and saw the lack of respect for them displayed within the congregation.

#### **Spiritual Autobiography**

##### **The Beginning of The Journey of Faith**

The writer was born into a traditional Baptist Christian family who went to church every Sunday. He is the second eldest of six children and a preacher's kid (PK).

He received his spiritual foundation in Baltimore, Maryland at the family church, the Mt. Moriah Baptist Church under the leadership of the late Dr. Writer J. Benn. In his primary years he enjoyed Sunday School and Bible Class. He also enjoyed Bible stories; his favorites were David & Goliath and Daniel in the Lions Den, he also found the stories about the life of Jesus to be interesting. With disciplined Christian parents, if you lived in the Brown home, you were going to Sunday school and you were going to stay in church all day.

## The Salvation Experience

Late one Sunday Summer night in September of 1982 at the age of sixteen, Aggie confessed Romans 10:9,10 “For if you confess with your mouth that Jesus is Lord and believed in your heart that God raised him from the dead, you will be saved” New Believer’s Bible, New Living Translation and he received salvation. His family had just returned from a week long vacation in Miami, Florida.

After a normal day at church, the family returned home to a routine Sunday evening of dinner and settling down. Later that night the Holy Spirit began to saturate the house and his parents began to witness and minister to the children. As a result, Aggie and his siblings accepted Jesus Christ into their hearts. This experience changed his life dramatically and began his spiritual journey with the Lord. After he was saved, God became his best-friend. He began to isolate himself from the wrong friends and tried to stay out of trouble. After receiving salvation and understanding what the Christian walk was all about, Aggie was baptized at Dalton Baptist Church under the belief of baptism was identifying with Christ.

## The Foundational Years

The writer developed a love for prayer early in his Christian walk. He would come home from school and spend hours praying and studying instead a playing with his friends. Many times his mother would call for him having not seen him all evening. She knew where he was and just what he was doing. At that time Aggie did not realize or understand that God had purpose and destiny for his life. Aggie loved God so much. God

was all he talked about to his family and friends. His relationship with God deepened as Aggie spent more and more time with God.

Aggie was the big brother and leader to his siblings. He was a protector of his three sisters and often offered them advice. He advised them about the things that affected their life, how to choose their friends, and how to look out for themselves. His closest relationship early in his adolescent life was with his eldest sister Loretta (now deceased) and his youngest sister Louise.

Aggie began to develop an introvert character. He began to carry himself very withdrawn. He did not communicate much unless necessary but was a very effective communicator. He became very involved in the youth ministry.

### The Serving Years

The writer began to work diligently, serving with the youth department and later becoming a youth leader at the Great Dalton Baptist Church under the leadership of his father. His gift to teach became apparent and afforded him the opportunity to teach Sunday school. Given the fact that he was a preacher's kid, one would think all loved him. Contrary to popular belief, it was just the opposite. Members and leaders alike securitized all his best efforts. This was difficult for this quiet young man to understand. It was at this juncture that the writer began to learn the real deal about church leaders and how they treat Pastors and their families. Fortunately, his strong will and love for the things of God held him in place as he continued to teach and serve.

## The Call

The writer recalls a youth retreat he attended as a teenager that he will never forget. He was invited by one of his peers to go on this spiritual retreat. Having never been in that type of environment, he was anxious to attend. The weather was so hot one evening that no one could sleep. They ended up around nine thirty pm, having an open dialogue with the advisors. Aggie will never forget how the Holy Spirit began to move in the dorm on that night. Youth were sharing how they knew they were saved and those that were not saved were saved by two A. M., which was the time they finally concluded that powerful session and went to sleep. He remembered saying to himself "God does love the youth." That experience deepened his desire and love for working with the youth. Many persons told him that he would someday preach God's word, but he thought that was what people always say and did not think much of it.

The Lord began pulling at the writer's heart. He ignored it and became occupied with other tasks hoping the tug at his heart would go away. Aggie even went to Tabor City, North Carolina to spend time with his grandfather.

Once he finally acknowledged and accepted the call in 1984, he had intense conversation with his father and Reverend Willie Green, then an associate of his father. He then dealt with losing friends as he grew in his walk with God and tried to live a life that was pleasing to God. This time in his life was challenging, but his love for God and excitement for the Word kept him focused.

He went through the traditional steps of a Baptist church policy, having to go before the officers and the church body informing them of his call into the gospel ministry. He waited six months before his pastor/father acknowledged his call and set up

training classes for him to study. He was in training for six months before he received a set time to preach his initial sermon. That was a very nervous waiting period. He took a trip back to North Carolina to release some of the pressure. They are with no friends and alone he spent his time praying and working on his grandfather's farm.

He thought this would be an exciting time as the pastor's son begins the walking stage of being licensed to preach. The leadership was not supportive of Aggie's training. All of his actions were exaggerated. He recalled times when other youth were not in church on Sunday and it was fine, but when he was not in church, it was a sin that the pastor's child was not present. Reverend Brown paid close attention to how his father was treated as pastor and witnessed unpleasant situations between pastor and leaders. Reverend Brown later realized that his father was undermined, disrespected, and under paid. He recalled a trip the church took to Myrtle Beach, where a strong dispute between the officers and the pastor's children spilled over into a very intense confrontation. It was at this early stage of his preaching ministry that he determined that leaders did not have the pastor's best interest at heart.

### The Learning Years

Reverend Brown was afforded the opportunity to see effective pastor/leadership relationships in practice when he was sent to serve under Pastor Willie Green and the Cannon Missionary Baptist Church from 1987 to 1991. He taught Aggie how to deal with people and how to be an effective leader. He was instrumental in teaching him the practical stages of ministry. Under his guidance, Aggie was trained in church etiquette, serving in church ordinances and he was allotted the liberty to preach and teach regularly.

Pastor Green became one of his spiritual mentors. He impacted his life tremendously, confirming spiritual foundations as well as values.

As he continued his walk in ministry, his love for the Word of God increased tremendously. He continued to apply the Word of God to his life. The writer committed himself to serving his pastor. He understood the humbleness in serving as an armor-barrier, before the term became popular. He carried his briefcase and his bible. It seemed like little but much was gleamed from being close to such an anointed man of God. He learned discipline, proper etiquette, and how to carry himself as a minister under his father's ministry.

His father had a major impact into his life as a minister. He helped put into perspective what being a minister was all about. His lifestyle instilled the desire in him to chase after God. Aggie witnessed the disciplined lifestyle that his father had. His father lived a Godly life before his children. Aggie continued to develop Christian character and values under his leadership.

There are several spiritual experiences that shaped his life. At the age of 16, his father took him to Hampton University's Ministers Conference. This drive and time together became a special time of bonding for them. He gleamed spiritual wisdom and advice during this time together. This was his first experience of hearing world-renowned preachers and lecturers all day back to back for four days in a row. The first full week of June became an anticipated time of year from that point on. Today, the writer and his father still travel to this conference together.

He met his wife Mrs. Reenea Brown in church, while attending a fellowship with a Pentecostal Church in 1989. Her Pentecostal background introduced him to a broader

revelation of God and worship from a different perspective. He believed that God had answered his prayers for a suitable helper and they were united in marriage on June 2, 1990.

In January of 2000, he was afforded the opportunity to travel to Jerusalem with the Baltimore Baptist Convention of ministers. There, he preached on the Sea of Galilee. He recalls it was a cloudy day and as soon as they were out on the water the sun came out. This week-long experience changed his life. He still tells stories today about Lazarus' tomb as though he had traveled last month. Seeing the actual tomb where Jesus laid was breath taking. This journey changed how he viewed the call and his views of ministry.

### The Pastoral Years

After 6 years of preaching and hands on leadership experience, the writer was called to pastor the First St. Stephen's Baptist Church in December of 1991. He studied and was ordained and installed as Pastor in May of 1992. He was told "don't take that church, it is going to destroy your ministry", "those people are mean", "other preachers tried and couldn't handle that church, a young preacher can't either". In spite of the naysayers, he began to lead a church where there was contentment among the leaders. It was clear that there was a tug of war for power in a leadership that had no structure. The newly elected pastor had no idea that 21 years later, there would still be a power struggle in leadership. The writer began his pastoral ministry full of zeal and anxious to go to work serving and building up the body of Christ. After about five years, the honeymoon was over. Shortly after pastoring, he began to teach on tithes and offering after discovering that they were not tithing correctly. They were a dues paying church. Pastor



later joined the Baptist Missionary Convention, which also provided teaching to the leaders to help them walk in a Godly character according to the Word of God.

His first major project was to build a new edifice moving the congregation out of the old house they were worshipping in into a new church edifice. The next several years brought strong opposition now that the church was growing, having opened a Family life Center and Earthly Angels Child Care Center under Pastor Brown's leadership. Through much prayer over the next few years, the pastor sought men according to I Timothy chapter three to train as deacons. He licensed a total of seven deacons as the church grew. By now he thought that the leaders knew his character and standards of excellence. Much to his disappointment several of them were faithless to their call and assignment. Throughout twenty-one years of as pastor, the writer has experienced many spiritual victories, battles, and even wars within the official leaders and ministry leaders.

The writer has learned numerous lessons and has dealt with enormous issues concerning himself and the body of Christ and the service we call ministry. One of the learning issues that he had to develop along the way in ministry was "learning to grow with others." He discovered that there are many types of people in church and many personalities to deal with. This was a major issue for him.

He considered himself a secluded person, who did not want a lot of people in his inner circle. He needed his space. He found that as a pastor he had to deal with people and their issues, their personalities and their dislikes. What helped him was God increasing his gift of discernment. Now, he can DEAL with the real person behind the mask, the real spiritual or spiritless person. He can now hear what they are saying, but also see through to what they really mean. He has learned to release himself from the

opinions and advice of people and depend solely on God's instructions and guidance. Having balance in his life has kept him healthy in ministry. He believes balance is a key factor in having an effective ministry. As a preacher, pastor, husband, father, son, counselor, evangelist, missionary; he has discovered that periodic breaks; both spiritual and quiet time is refreshing to the mind, spirit and body.

As a fulltime pastor, he found his professional and pastoral skills to be one in the same. Some of his strengths include his leadership skills, being task driven, and being an initiator of ideas and processes. He is also an exhorter and motivator. Aggie has a very good sense of self. He likes to spend time by myself to meditate and think things over. He also likes to develop ideas and learn from other people. He is always eager to talk with other preachers, lecturers, pastors, and theologians, to gain insight. He is excited about gaining knowledge.

### **Ministry Context**

The state of Maryland was the 7<sup>th</sup> State to be admitted to the Free County on April 28, 1788. Its bordering states are Delaware, Pennsylvania, Virginia and West Virginia. The Governor of Maryland is Martin O' Malley who is located in the historic city of Annapolis, Maryland. Maryland consists of twenty-three counties.<sup>1</sup> In 2009 its population was 5,699,478 persons. Maryland is home to the national anthem; "The Star Spangled Banner," written on September 13, 1814, by Francis Scott Key at Fort McHenry in the City Port of Baltimore, Maryland. Baltimore is one of eleven largest cities in Maryland.<sup>2</sup>

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<sup>1</sup>Quick Facts, <http://quickfacts.census.gov/qfd/states/24/24510.html> (accessed June 2011).

<sup>2</sup>Baltimore Questions, <http://chacha.com/question/when-baltimore-founded> (accessed June 2011).

Baltimore, Maryland was founded in July of 1729. By 1817 it was the first U. S. city to be powered by gas.<sup>3</sup> Baltimore's Inner Harbor, a tourist attraction is ranked third in the top 10 Harbors. Baltimore is flowing with cultural, historical as well as sport attractions and museums. It is home to the famous Lexington Market; U. S. S. Constellation; B&O Railroad Museum, Babe Ruth Museum, Edgar Allan Poe House and of course the Baltimore Orioles and The Baltimore Ravens.

Today's mayor of Baltimore is Stephanie Rawlings-Blake. She and her cabinet are located in West Baltimore, North of the Baltimore Inner Harbor. Baltimore City's government consists of 14 districts within the city counsel.<sup>4</sup> According to the census of 2000, the population of Baltimore city at that time was 651,154 people, 257,996 households. The median household income was \$30,000. Married couple families with 1-5 children were 41.30% while other families with 1- 5 children was 81.70%.

Maryland was founded as a haven for Roman Catholics. While Baltimore is rich in religious history it has many denominations of fellowships to include but not limited too Orthodox Jews, Baptists, Methodists, and Church of God in Christ. In the early 1800s, Jews settled in Baltimore with a much larger Jewish immigration in the late 19<sup>th</sup> century.

Baltimore is the home of top medical facilities such as Mercy Medical Center known for its women's health and The John Hopkins Hospital established in 1889, where doctor Ben Carson, neuron surgeon completed his residency and is chief of neurosurgery.

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<sup>3</sup>Best of Baltimore, <http://www.baltimorecity.gov/Visitors/BestofBaltimore.aspx> (accessed June 2011).

<sup>4</sup>Fact finders, <http://factfinders.census.gov/servlet/Gcttable?> (accessed June 2011).

In West Baltimore City there is a community called Southern Park Heights; it includes the neighborhoods of Park Circle; Towanda-Grantley; Greenspring; Lucille Park; Park Lane, and Cylburn. The population is 15,761 persons.<sup>5</sup> Today's medium household income is \$21,218. <sup>6</sup>The percentage of high school students in this community that missed 20 days or more of school in 2007-2008 was 51.82 %. Although this percentage appears to be high, over the past several years, Baltimore City has experienced improvements in school and student performance. The percentage of students in 12<sup>th</sup> grade that received a Maryland high school diploma or equivalent in Baltimore City rose from 81% in 2007 to 82.8% in 2008. This statistic is in line with the increased graduate rate in Southern Park Heights from 82.58% to the 88.81 percentile. Middle school is the core for academic development. The examination rate of core subjects such as math and reading continues to increase. The percentage of eighth graders who tested as being Advanced/Proficient in their math and reading increased from 2007 to 2008. In 2008 28.8% of eighth graders were Advanced/Proficient in their math and 49.6% of eighth graders were Advanced/Proficient in their reading exam. However in the Southern Park Heights community only the basic knowledge of math increased by 4.96 percent and an unfortunate drop by 13.24% in basic reading.

Baltimore, affectionately known as *Charm City* is considered the 12<sup>th</sup> largest city in the United States. With a population of almost 700,000 residents, Baltimore is a diverse city with sixty-four percent being African Americans. Recognized as a southern town, Baltimore owes much of its early growth and prosperity to its desirable location.

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<sup>5</sup>University of Baltimore, <http://www.ubalt.edu/bnia/indicators/CSA-Profiles/50-VS6-7.pdf> (accessed August 2011).

<sup>6</sup>Baltimore Neighborhood Indicators Alliance.

Baltimore ranks fifth among United States ports, with major rail ways and trucking lines carrying cargoes to and from docks in Canton and Curtis Bay, as well as raw materials to the city's many factories. It recently became a hub for luxury cruise lines.

Seated in the state of Maryland, the home of the Chesapeake Bay Crab, Baltimore is also the home of the 2000 NFL Football Champions, the Baltimore Ravens. Just outside of the M and T Bank Stadium, the stomping grounds of our football champions, is the historic Camden Yards. Camden Yards is one of the most frequently visited sites of our tourists and is the baseball diamond and home of the Baltimore Orioles.

Baltimore's economy and cultural life, in addition to its geography, influenced its local development. Baltimoreans tend to have roots in clearly identified neighborhoods and this sense of local identification has helped counter the alienation associated with modern city-life. These identified neighborhoods include: Park Heights, Cold Spring, Northern Parkway, and Druid Hill.

The Pimlico neighborhood is where we find the First St. Stephen's Church. The Pimlico neighborhood association has a full service community center, assisting residents with a wide range of community and socio-economic concerns; the office is committed to developing a safe, clean, and drug-free community.

### Church History

In the year of our Lord 1947, the late Reverend Lester Gains birthed the St. Stephen's Missionary Baptist Church located on Woodyear Street in Baltimore, Maryland. The church made several additional moves throughout Baltimore City. In 1956, the church moved to the 600 block of George Street and continued its growth. The

church was guided for several years by different pastors and ministers after the death of its organizer.

In October of 1960, the Late Reverend George Jackson became pastor and began to lead the congregation. The church grew rapidly under his guidance. In September of 1963, Pastor Jackson set the church apart and incorporated it, changing her name to First St. Stephen's Baptist Church and became the founder. In November of 1963 the church moved to 4663 Pimlico Rd. and Virginia Ave. The church progressed in faith and membership. After a lengthy illness and the passing of Dr. Jackson in September of 1985, various ministers assisted with the spiritual needs of the church.

In December of 1991 the Reverend Aggie L. Brown Jr. & his wife Reenea Brown were united with the First St. Stephen's Family. Through his anointed teaching and preaching, the Body of Christ continued to grow both in number and in spiritual strength. Many new and prosperous ministries have been instituted to build up the Kingdom such as: Adopt a School Program, Bible Institute, Blue Print to Recovery, B. E. S. T. Summer Camp, Family Life Center and Earthly Angels Child Care Center along with the building of a New Church Edifice. Under Pastor Brown's leadership 11 ministers have been birthed and licensed to preach the Gospel. Pastor Brown and First St. Stephen's continues to stand on the motto of the Founder "Drive and Go Forward" 1 Kings 4:24. To God be the Glory for the Great things He has done.

Understanding the difference between starting your own church and joining a church, Pastor Brown knew there would be challenges. Upon the writer's arrival at First St. Stephen's, there were only 10 leaders in place: three deacons (1 active) and 6 trustees and 1 minister. Pastor Brown learned much about the founder Dr. George Jackson Sr. as

he began to lead this congregation of 30 people. When Pastor Brown arrived to begin his tenure, he was elated to feel a spirit of expectancy. The church was ready for a fresh wind and some stability.

The church experienced rapid growth. Several ministries were instituted and outreach became the focus to develop and assist the church and community. A relationship with pastor and people began to develop.

After the completion of a new edifice in 1997, the writer saw the need to ordain several new deacons to serve the growing congregation. The chairman, the late Deacon Moses Dallas was a wealth of wisdom and a spiritual pillar to the pastor during this phase of growth with in leadership.

Currently, the First St. Stephen's Baptist Church has over 15 ministries. Several of these ministries have been re-organized or newly established: Armor Bearers, Cultural Arts Ministry, Community Outreach, Couple's Ministry, Christians on Patrol Ministry (COP), Ministers In Training (MIT), Men's Choir, Step Ministry, and the Website Ministry.

At present, the church has over 350 members. The average age of the membership is thirty-five years old. The congregation has been led, under the direction of its' new pastor, to strive for excellence in every area of ministry. Much emphasis has been placed on the development of church leadership and the ministries of the church. In addition to the training of these leaders, much emphasis has been placed upon the development of ministry leaders, to include presidents, vice presidents, and secretaries. Also the mental and social needs of hundreds of men, women, and children are being met. Its outreach ministries include worship services, Bible studies, biblical institute, adult ministries,

youth programs, and outreach programs. As the world continues to travel into a new millennium, gripped by the threat of terrorism, continually challenged by the social inadequacies of health care, affordable housing and limited programs that nurture the development of young people, there is hope and direction from the Lord. With focus, determination, and a spirit of excellence, the First St. Stephen's Church stands firm on the Word of God that says all things are possible for those who believe. First St. Stephen's recognizes that the divine hand of God has led the ministry to its present position in the Kingdom. Great things have been accomplished by a dedicated membership, which has embraced the vision God continues to give to the pastor.

Under the tutelage of the present pastor, the church erected a new sanctuary in 1997 that holds 300 members, opened a family life center and in 2003 established and opened the Earthly Angels Child Care Center. God had birthed ten ministers into the gospel ministry under Pastor Brown's leadership. Demographically, the members number 250; the average age range is thirty-sixty-five. As with most churches the majority of attendees are women. 80% of the membership is active members and 30% reside in the Southern Park Heights community. There are fifteen active ministries. Educationally, there have several entrepreneurs but few members have college degrees.

The church's seven-year plan focuses on further positioning First St. Stephen's as a significant, effective ministry with influence in the community, the country and the world. The apostle Paul tells us to "Forget those things, which are behind and press toward the prize of the high calling in Christ Jesus" (Phil 3:13). The total understanding of Paul's statement does not simply mean forgetting or ignoring what God has done, but they must understand that the challenges continue beyond what we have



accomplished because life is not without war. The wars are spiritual, social, physical, and mental, and they are consistent. As a result, they persevere and continue to move ministry forward. God has done great things as His people have responded freely, offering their time, talent and tithes to the ministry.

The First St. Stephen's Baptist Church is committed to not settling for mediocrity or complacency. Consequently, the church has become unrelenting in becoming a 5 *Star* Church. The church is endeavoring to reach excellence with its' adoption of the five star criteria: *Presentation, Preparation, Promptness, Participation and by Promoting Church Growth*. The First St. Stephen's Baptist Church, with the steadfastness of the pastor and the enthusiasm of the congregation, is certainly a church that is seeking Kingdom Excellence.

### **The Synergy**

Merriam Webster's dictionary gives several definitions of purpose: 1) something set up as an object or end to be attained; 2) a subject under discussion or an action in course of execution, 3) to purpose as an aim to oneself.<sup>7</sup> God's purpose for God's people can be found in Matthew 22:37-40 (the Great Commandment) and Matthew 28: 19-20 (the Great Commission).

In the groundbreaking book *The Purpose Driven Life*, writer Rick Warren asks the most basic questions everyone faces in life. Why am I here? What is my purpose? He says the starting place must be with God and his eternal purposes for each of our lives. Real meaning and significance comes from understanding and fulfilling God's purposes for putting us on earth. The synergy will discuss the purpose as it relates to the writers

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<sup>7</sup>Merriam Webster's Collegiate Dictionary, Tenth Edition.

present life and ministry in context. The writer will reflect on the meaning of purpose, it's potential in life as well as the church as we know it.

Today's job market requires a higher level of education and skills, placing a greater need for students to remain in school and perform at higher levels. This need is doubled in the inner city communities where the opportunities are slim and abstract. As adults, survival is the way of life. The mentality of one's life style leads to the way they live and deal with the issues of life. This is unfortunately a negative revelation of many inner city families.

As a young child and teenager, the writer grew up in the Arlington/Pimlico area and frequented the neighboring communities to the First St. Stephen's Baptist Church. The writer never knew that the Lord would send him back to the same location to pastor. He never gave thought to his purpose or his compelling commitment to community that would develop years later. Even after pastoring over fifteen years in the Pimlico Park Heights Community, did he ever think back to why he is serving in this present location.

Early in this assignment, he gave no thought to purpose, thinking he was just called to serve that body of Christ. As he grew in the knowledge of the Word and his hunger for community development, watching growth in both the church and the physical community the writer began to give thought to his purpose for being planted in such a vineyard. Having grew up and spend time in the Arlington and Pimlico area, the Lord now sends this servant back to the same field to pastor, serve and lead. Here, he is serving a multi-purpose.

He has watched the youth in the church and community struggle to maintain a high level of education, motivation and school participation. The writer has now

mentoring sixth—eighth grade male students at the Edgecombe circle elementary school for five years. Most recently one of the youth from the group came and joined the congregation. He has a passion for the youth, especially the males. A large portion of youth in the neighborhood ages eight-fourteen are in a single-parent home or being raised by grandparents trying to do their best. He gives guidance to high school students concerning getting jobs and college scholarships. He is now through the help of God providing vital outreach tools the community longs for.

The ministry of marriage and family is a very vital tool in this area. Marriages are under attack and families are drifting apart with less communication. Reverend Brown counsels at least 3 married couples a month for some sort of marital contention. He also requires that all couples scheduling a wedding must attend pre-marital sessions. The church has a marriage ministry that meets bi-monthly for worship and fellowship. The church also hosts a couples retreat which afford married couples time to getaway and spend some quality time together, reflecting on the marriage and deal with issues that get swept under the rug due to life's everyday busy schedule.

Reverend Brown is also working diligently to develop good strong leadership, whose life makes a difference in the community and city of Baltimore. He believes that good leaders represent Christ and His disciples. He teaches humbleness and submission to God is a prerequisite to walk the role of a leader. Leaders are nothing but servants, and unless they come with a servant's heart, they cannot lead the body of Christ. Among the men God through the pastor is establishing men of integrity. Pastor's challenge is to show men God's way is profitable more than the world's way when the world is self-centered

and undermining. He hosts a weekly men's class derived of men who will not go to the front of the church and those who jet out of the sanctuary each Sunday.

Lastly, the church is pushing toward Community. The goal is to expand outreach programs. There are several outreach tools presently in place such as the Free G. E. D. classes, the Family Life Center, which is available for community meetings and church discipleship classes. Twice a year, First St. Stephen's takes worship to the streets of Baltimore City, having a fun day and an actual service on the church parking lot. These community events are kicked off with marching bands several blocks away with pastor Brown and the youth leading the way. As C. S. Lewis observed, "All that is not eternal is eternally useless." He continues by stating, it is a fatal mistake to assume that God's goal for your life is material prosperity or popular success, as the world defines it. The abundant life has nothing to do with material abundance, and faithfulness to God does not guarantee success in a career or even in ministry. Never focus on temporary crowns.<sup>8</sup>

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<sup>8</sup>The daily Hope, <http://profile.purposedriven.com/dailyhope/post.html?p+1> (accessed August 2011).

**CHAPTER TWO**  
**THE STATE OF THE ART IN THIS MINISTRY PROJECT**  
**Becoming A Leader**

There are many principles in Leadership and Leadership development. Author Myles Monroe, in his book *Becoming A Leader* best describes all the principles involved in Leadership and its values and qualifications.

Leaders are ordinary people who accept or are placed under extraordinary circumstances that bring forth their potential, producing a character that inspires the confidence and trust of others. Today's society is in desperate need of such individuals. We need competent leaders.

In the down fall and disgrace of many Christian, political, social, businesses and civic arenas, it is time for a new dawning of leadership. In light of the exposure of corruption in the United States, it is evidence that a lack of quality leadership is affecting every aspect of our lives. The book, *Becoming a Leader* is designed to challenge those who feel that leadership is their calling.

Every person has the potential for leadership within him or her. Everyone dislikes the lack of true leadership throughout the world, and the blame usually falls on the one who has the title. We need genuine leaders who are willing to take responsibility for the present situation and conditions in the world. We need leaders who are willing to accept a challenge, to face it head on with integrity, character, and a commitment to execute

righteous judgment. Our communities need positive role models, our children need fathers, and the world needs direction. Quality leadership is the key to a prosperous and peaceful life and nation.

We must understand leadership as the ability to lead others by influence. If the principle holds true, then we have all exercised some form of leadership in our lives. Perhaps it was in college or in the workforce or maybe even in a sports activity. This experience may have been in a family or student/teacher relationship or a pastor and congregation. Leadership can also be seen as simply as responding to a responsibility.

The principles of understanding leadership are: Leadership is the ability of one person to influence others. Leadership has very little to do with what you do and is fundamentally a matter of becoming who you are. Developing character and vision is the way leaders are made. Leaders are not gifts but results. It is important that you change your concept of leadership now and see yourself the way your creature sees you. God created all of us to rule, govern, control and influence the earth. And each man is a leader, created to be led by the Spirit of God.

Leadership by definition is simple and yet also complex. There is a difference between leadership and the leader. The leader is the designated position and the individual assuming the position, accepting the responsibility and accountability that accompany the designated position. Leadership on the other hand, is the function of the designated position and the exercise of the responsibilities involved in the position. There are many instances where individuals who are designated and placed in position as leaders fail to function and provide leadership. A title and position does not guarantee performance and productivity.

A general definition of leadership includes the ability to influence, inspire rally, direct, encourage, motivate, induce, move, mobilize, and activate others to pursue a common goal or purpose while maintaining commitment, momentum, confidence, and courage.

Leader is impossible without vision and purpose that generates passion for accomplishment. Leadership is the organizing and coordinating of resources, energize and relationships in a productive context for an intended result. An important ingredient of the leadership function is the ability to draw the best out of other people and inspire them to maximize their potential and that of the resources they manage.

Several things make a leader. They are not born, but made. Everyone has the capacity and potential to become a leader. But, what makes a leader is critical to leadership effectiveness. One foundational key is purpose. Purpose is the original intent, a reason for the creation or existence of a thing. A leader has a clear vision and is persistent even in the face of setbacks and failures. Another foundational key is passion. A deep controlling desire makes the leader's commitment to purpose a love affair with destiny. Another key factor is integrity. This involves self-knowledge, candor, and maturity.

A leader strives to discover hi/her full potential. Trust is another key. This is the one quality or key foundation that cannot be acquired; it must be earned. Coworkers and followers give it. Trust is a product of time and integrity. Lastly, there is the key of curiosity and daring. A leader is willing to take risks, step out on faith, try new things, and challenge convention. To become the leader you were born to be, you must discover who you are, your purpose in life and understand God's design for your existence. True

greatness and true leadership are not achieved by reducing men to one's service, but in giving oneself in service to them.

Leadership is born out of character and a determination to be and express your self fully. Leadership is the discovery and marriage of purpose, personality, and potential. A true leader is authoritative, sacrificial, effective, competent, and spiritual.

There are principle keys to being a true leader. "Authority does not make you a leader; it gives you the opportunity to be one." A leader must be careful of how they use their power. They must have resistance. When some people are pushed by someone else; they naturally, most of the time, push back. They must have resignation. Most people do not enjoy fighting, and certainly not a steady practice of it. When faced with a relationship characterized by conflict, leaders should try to avoid it. Submission in leadership leaves much to be desired. Some lead out of fear, intimidation, obligation, dependency, and guilt.

The true source of inspiration is God and God is the only source of true, effective leadership. For a true leader his/her work is not a job or career, but his very life. He/she lives to fully express or be him/her self. Inspiration is the heart of true leadership, and the breath of the Spirit of God is the source of inspiration. True leadership is not something you grasp but something you become. Therefore, genuine leadership is a marriage of the natural and spiritual qualities producing a well-integrated character.

There are qualifications for every good leader. True leadership cannot be divorced from the basic qualities that produce good sound character. A commitment to integrity is a qualification for leaders. Leaders must demonstrate their commitment to the highest ideals and principles of the word of God. Never compromising the standards of truth,



honesty, and integrity in all walks of life. A leader must have a proper estimation of him/herself in Christ Jesus. They must also be meek or gentle. The Greek word for meekness is translated, *controlled power*. Maturity is indispensable to good leadership. There is no place for a novice, or inexperienced person in leadership. All great leaders are products of time and trophies of life's wars. Leaders initiate their own learning. Mastery and absolute competence is mandatory for a leader. Great leaders love knowledge. They always want to know. To a leader, the family will not be sacrificed for anything. A leader must also be found faithful in stewardship.

There are essential qualities of leadership. You must be disciplined. This is the heart of leadership development. Discipline requires decision. Discipline means obedience, and imposing strict guidelines on your self. Do not allow someone else to set your guidelines, rather, discipline yourself. Also, a leader must possess a guiding vision. That is "seeing" beyond what everybody else sees. Visionaries are people who are not satisfied with what's happening, but who are interested in what's going to happen and how they can make it happen.

Wisdom is also a quality of leadership. Wisdom is the ability to use knowledge effectively. It suggests a safe perspective on life, a sense of balance, a clear understanding of how the various parts and principles apply and relate to each other and the whole. Wisdom is a combination of discernment, judgment, and tact.

Unbeknown to many, there is also a price for leadership. "True leaders transcend private comforts to comfort others." Anyone who aspires to the position of leadership must not be misguided by the perceived glory, prominence, and benefits of such an honorable position. True leadership always demands a high price of the leader, and the

more effective the leadership is, the higher the price to be paid. In speaking of His leadership cost, Jesus declared to his disciples, “Whoever wants to become great among you must be your servant, and whomever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many” (Mk 10:44-45). This book gives great incite on becoming a leader and the role of leadership.

For the maintenance of good church order, it is necessary that there be offices and supervision of doctrine; assemblies; worship, sacraments, and ceremonies; and discipline. No one shall take any office upon himself without having been lawfully called thereto. Only members who have made profession of faith and may be considered to meet the conditions as set forth in Holy Scripture shall be eligible for office. (e.g. 1 Tm 3 and Ti 1)

The election of any office shall take place with the cooperation of the congregation, after preceding prayers, and according to the regulations adopted for that purpose. Prior to the ordination or installation of a member(s), there shall be a public announcement to the congregation.

No one shall serve in the ministry unless he/she is bound to a certain church, either to be stationed in a certain place, or to be sent out for the gathering of the church from among the world, to evangelize.

Persons who have not pursued the regular course of study shall not be admitted to the ministry unless there is assurance of their exceptional gifts of godliness, humility, modesty, good intellect, and discretion, as well as the gift to speak publicly. Every local assembly must have church order to be effective in ministry. Without order, there is no structure to any organization especially the church.

As stated by Robert Greenleaf, the forces for good and evil in the world are propelled by thoughts, attitudes, and actions of individual beings. What happens to our values, and therefore to the quality of our civilization in the future, will be shaped by the conceptions of individuals that are born of inspiration. Perhaps only a few will recognize this inspiration and the rest will learn from them. The very essence of leadership, going out ahead to show the way, derives from more than usual openness to inspiration. Why would anybody accept the leadership of another except that the other sees more clearly where it is best to go? Perhaps this is the current problem: too many who presume to lead do not see clearly, and in defense of their inadequacy, they all the more strongly argue that the system must be preserved—a fatal error in this day of candor.

But the leader needs more than inspiration. A leader ventures to say, “I will go; come with me!” A leader initiates, provides the ideas and the structure, and takes the risk of failure along with the chance of success. A leader says, “I will go; follow me!” while knowing that the path is uncertain, even dangerous. One then trusts those who go with one’s leadership.<sup>1</sup>

Greenleaf also states in his book *Servant Leadership*, “The requirements of leadership impose some intellectual demands that are not measured by academic intelligence ratings. They are not mutually exclusive, but they are different things. The leader needs two intellectual abilities that are usually not formally assessed in an academic way: the leader needs to have a sense for the unknowable and be able to foresee the unforeseeable. Leaders know some things and foresee some things that those they are presuming to lead do not know or foresee as clearly.

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<sup>1</sup>Robert Greenleaf, *Servant Leadership: A Journey Into The Nature of Legitimate Power and Greatness* (New York: NY: Paul Press Publishers, 2002).

This is partly what gives leaders their lead, what puts them out ahead and qualifies them to show the way. As stated in the *African American Church Management Handbook*; “The church as a whole must have a vision, and the pastor ought to convey this vision clearly and consistently. As the leader, the pastor ought also to have a vision for ministry that is related to but is in some ways distinct from the vision of the church. After all, people cannot follow or pursue a vision of the church. After all, people cannot follow or pursue a vision if there is nothing to follow. The Bible is eminently correct: “Without a vision, the people perish.” Not everyone will follow, but if people do not see in their pastor some sense of direction and meaningful purpose, they will be left to drift aimlessly in the wilderness or to find another church.”

Flake and company goes on to say, “The pastor’s vision might focus on the mission of the church in general or on changing individual lives. It could focus on both, for vision should be multifaceted. People must, however, sense in their spiritual leader a strong sense of mission and purpose and be excited about the same. The pastor should keep in mind the obvious—that the goal of leadership is to make a difference in people’s lives. Martin Luther King Jr. is a classic example of substantive leadership. He understood that something needed to be done to change a system. He developed a strategy, and he invited others into his vision. Andrew Young, John Lewis, Jesse Jackson, and others emerged under King’s leadership. We cannot underestimate the importance of reinforcing among the people the goals-the vision-so that they never lose sight of the direction they are going. Nor should we underestimate the importance of encouraging them along the way as Jesus did with his disciples.”<sup>2</sup>

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<sup>2</sup>Floyd H. Flake, Elaine McCollins Flake, Edwin C. Reed, *African American Church Management Handbook* (Valley Forge, PA, Judson Press 2005), 37

Dr. Terry Thomas states in his lecture on Exploration Leadership:

As I personally observe the climate in many of our churches, I see one of the biggest detriments of the church is an underestimation of the value of leadership, the dwindling of the essentiality of character in leadership and a lack of proper understanding of what leadership is. As previously mentioned, Christian Leadership is by Divine Appointment, and with every Divine Appointment, commitment is required. This alone strengthens the value of Christian Leadership.

The word value means the worth of something. It comes from the Latin word *valere* which means to be strong, to have worth, and to be useful. The value of leadership begins with understanding what it is that makes leadership strong and useful. Lovett H. Weem, Jr. argues in his book *Church Leadership: Vision, Team, and Culture and Integrity*. Genuine leadership is always value-driven leadership.

Through my life experience, I have discovered that people will give special attention, care, and meaningful support to that which they deemed as being strong and useful. Have you ever seen anyone pickup a pile of dirt and throw it on their new car? Have you ever seen anyone take his or her new suit or a new dress and drop the new suit or new dress in a muddy puddle of water? How many of you would allow someone to operate on you without any medical training?

In contrast to that, have you ever seen anyone selected to a leadership position in the church without any requirements or training to fulfill the responsibility of that position? It is amazing how people approach, interact, respond, and correspond to things based upon their perception of the power and usefulness inherent in those things. Could it be in some instances that there is a very careless and carefree attitude toward placing people in leadership position in our congregations because of a low perception of the value of leadership? This is often indicated in the question that is often asked in filling leadership positions in the church. We ask, "Who wants to take or work in this position?" Then we say, "All right, put brother or sister so and so name in that position."

Often there is neither any observation, any critical analysis of the need of that position, any requirements for the person to fulfill that position are listed nor any evaluation of the person or persons being recommended for that position. This is, however, so contrary to our attitude toward other things that we do in life. We would not allow just anyone behind the wheel of our school buses that carry our children to

school without some form of training and evaluation? No! That would not be allowed because we highly value the life of our children. I would never allow someone without any medical training to perform minor surgery on me.”

Former President Jimmy Carter in his book *Living Faith* shared the code of conduct required for a midshipman. Former President Carter wrote:

As a young midshipman, I was instructed meticulously in a demanding code of conduct. According to my aging copy of *The Bluejacket's Manual*, in the performance of our duties we were expected to exhibit obedience, knowledge, fighting spirit, reliability, loyalty, initiative, self-control, energy, courage, justice, faith in ourselves, honor, and cheerfulness. But the overarching criterion was truth - absolute truth, which was described as the final test of a man. Any form of lying or dishonesty was justification for immediate dismissal from the Naval Academy. During every one of my eleven years in the U.S. Navy, I knew that my superior officers were judging my compliance with these standards.

If the code of conduct for a midshipman is very demanding, should there also be some demands for those who occupy leadership positions in the church? To respond affirmatively to that question, there must be something of high value that is a must to the occupancy of a leadership position in the church. Once that is discovered, a more careful approach will be taken in the selection of people that we will place in leadership positions in the church. Could many unhealthy things that happen in our churches be avoided, if we properly valued leadership? Tom Marshall says that character relates to a person's moral qualities and the standards or principles that guide his behavior; it is what the person is rather what he [or she] has accomplished. In other words, character is a very significant feature in the selection process of those who are to be considered for leadership

Nevertheless, what is it that makes leadership so powerful, strong, and useful? What is it that gives leadership its worth? What makes leadership so valuable?

Philippians 4:8-9 provided some insight as to what it is that makes leadership so powerful, strong and useful. The following is Philippians 4:8-9 taken from the Wuest's New Testament Translation It reads:

Finally, brethren, whatever things have the character of truth, whatever things are worthy of reverence, whatever things are righteous, whatever things are pure, whatever things are lovely, whatever things are attractive, whatever excellence there is or fit object of praise, these things make the subject of a care reflection. The things also which you learned and received and heard and saw in me, these things habitually practice, and the God of peace shall be with you.

Paul admonished the members of the Philippians Church to ascribe to behavior that was worthy of praise. He wanted a change or an adjustment in their behavior. If you think about the definition of leadership, it involves a movement. The following are different authors' definition of leadership:

- Alan E. Nelson says that leaders are those who influence others to change.
- Gilbert R. Rendles says that a leader steps out into the future to discern what God is calling the congregation to do in the next chapter of its life.
- Richard Bondi says that leadership has to do with the movement of people through time and change.
- David A. Ramsey held that leadership is the art of simultaneously empowering oneself and enabling others toward a more comprehensive personal and collective human development.
- Winston E. Gooden believed that the central task of leadership is to imagine a future and move people toward it
- Leadership is about growing people that brings about a change

Paul was trying to move the Philippians. He was trying to move the Philippians to do whatever was right, whatever had the characteristic of truth, whatever was noble,

whatever was pure, whatever was lovely, whatever was of excellence, whatever was of a good report. As a leader where are you trying to move or take those you are leading?

The writer's attention was grabbed by the method Paul used to stimulate, to influence, to persuade the Philippians to move to do those things that he was ascribing to them. In essence Paul said, "The things I want you to practice habitually are the things that you saw in me." In the writer's estimation, this pinpoints exactly what makes leadership so powerful and useful modeling for others what is required of them to do. People's understanding of what they are to do, what they are to become, is based upon what they see. The influence on others is based upon what they see. Paul attempted to move the Philippians by modeling for them what he wanted them to embrace. In other words, whatever the leader is, the people become.

If you want to know how far different organizations, and different ministries of your church will go, check and see where the leaders of those different ministries and organizations are. Isaiah declared, "And it shall be, as with the people, so with the priest: as with the servant, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him" (Is 24:2). Jesus said in Luke 6:40, "A disciple is not above his teacher, but everyone who is perfectly trained will be like his teacher." The NASB translates that saying of Jesus in this manner, "Everyone, after he has been fully trained, will be like his teacher."

John MacArthur in his book, *The Master's Plan for the Church*, gives some insight as to why the standards of a Christian leader are extremely high and worthy of our attention. MacArthur wrote, "Why are the standards so high? Because whatever the leaders are, the people become, as Hosea said, "Like people, like the priests" (Hos 4:9).



Biblical history demonstrates that people will seldom rise above the spiritual level of their leadership.” Chaplain Larry Jackson of the Prison System of the State of Wisconsin says, as it relates to leadership, “It is not just the vineyard that determines the standard, but it is also the owner of the vineyard. We work, says Chaplain Jackson, in God’s vineyard. God’s standard for His vineyard is extremely high.” Leadership is so valuable because the people cannot go any further than their leaders have gone.

Dr. Frank B. Weaver former pastor of the Watts Chapel Baptist Church, Raleigh, North Carolina used to say, “You cannot teach what you do not know just as you cannot come from where you have not been.” It is impossible to give people direction and insight into places you have not gone and things you have not done. A leader cannot influence, enable, motivate, entice, and persuade others to do what they themselves are not practicing.

Charles A Tidwell says that leadership is the act of or process of guiding someone along the way. He further states, “It may imply going in advance of those who are being guided or led to show the way, and perhaps to keep followers under control and in order. Guiding implies intimate knowledge of the way and of all its difficulties and dangers. Occasionally the guiding may be a single act, an accomplishment complete in itself and essentially unique. More often it is action, which involves a process, a series of actions or operations conducive to an end. The actions or operations may be continuous.”<sup>3</sup>

According to Tidwell, there can be no leadership without the leader modeling for his followers what the leader wants his or her followers to do. Gandhi more accurately articulated that when he declared. It is possible for teachers-situated miles away to affect

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<sup>3</sup>Charles A. Tidwell, *Church Administration: Effective Leadership for Ministry* (Nashville, TN: Broadman Press, 1989).

the spirit of the pupils by his way of living. Tidwell says, “It would be idle for me, if I were a liar, to teach boys to tell the truth. A cowardly teacher would never succeed in making his boys valiant, and a stranger to self-restraint. I saw, therefore, that I must be an eternal object-lesson to the boys and girls living with me. They thus became my teachers, and I learnt I must be good and live straight, if only for their sakes. I may say that the increasing discipline and restraint I imposed on myself at Tolstoy farm was mostly due to those wards of mine.”<sup>4</sup>

Leaders cannot help others ascend to heights that they themselves have not reached or are trying to reach. A leader cannot take people any further than he or she has personally gone. Someone said, “Leadership is taking the people where they want to go following one step ahead.” A leader cannot take people where they do not have a desire to personally go. Paul was trying to guide the Philippians to do whatever was right, noble, lovely and whatever was of a good report by observing what he had done. The things that I want you to learn to do are the things that you see me habitually practicing.<sup>5</sup>

Remember, Gandhi said as a teacher, he had to be an external object lesson to the boys and girls that he was responsible for leading. Have you noticed that children basically do not practice what they are told, but they practice without any instructions what they see? You have heard people say and perhaps you have even said it yourself, “You just like your old daddy.” Followers are just like their leaders.<sup>6</sup>

Finally in the words of Tidwell, he says, “I think to a large degree we have misunderstood leadership, and perhaps that is why we do not place a high premium on

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<sup>4</sup>Tbid.

<sup>5</sup>Tbid.

<sup>6</sup>Tbid.

leadership. We have often understood leadership to be that of dedicating, controlling, and supervising others. But the real essence of leadership is modeling to others what you want them to become, achieve, or believe. The Hebrew's understanding of knowledge is not the degree to which we know something. It is the degree to which we have integrated it into our everyday life. It is contradictory to say we believe in something when our actions betray our beliefs.”<sup>7</sup>

Referring to Mahatma Gandhi again, observation shared this time is by Bruce L. Shelley on Gandhi. He wrote, “Mahatma Gandhi, the revered leader of India's independence, once said, I have never been interested in a historical Jesus. I should not care if it were proved by someone that the man Jesus never lived, and that what was narrated in the Gospels was a figment of the writer's imagination. For the Sermon on the Mount would still be true to me.” What Gandhi said is amusing. However, you cannot separate what Jesus said from who Jesus was. Not only do we need a teacher; we also need a Savior 1 Peter 2:21 records the following about Christ, “For even hereunto were ye called, because Christ also suffered for us, leaving us an example, that ye should follow his steps.”<sup>8</sup>

Because it takes time for leaders to develop, it takes time for pastors to become leaders as well. Often preachers and pastors make the following statement but it has not been proven: It takes five to seven years for a preacher to become pastor. This privilege to pastor depends on the stronghold of leadership that exists at the church when the pastor arrives. In *21 Most Powerful Minutes in a Leader's Day*, John Maxwell talks about how a

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<sup>7</sup>Ibid.

<sup>8</sup>Dr. Terry Thomas, January 2012, “Exploration Leadership” Intensive Lecture, United Theological Seminary, Dayton, Ohio.

person can be in a position of leadership but not be the one in leadership. There may be others who have the influence but not be in the position or carry the title of leadership. Therefore, the writer believes that after a pastor had developed with experience, training and education, they may then feel like they have the skill to lead effectively.

Samuel R. Chand in *Who's Holding Your Ladder?* Reminds the visionary leader that success and fulfillment of the vision are contingent on who's holding your ladder. The book is important to the writer as a visionary because it speaks to the undergirding of a ladder holder. It also helps him to know that as the vision increases, the need for another type of ladder holder increases. The book *Who's Holding Your Ladder?* Suggest that selecting leaders is a most critical decision.

John C. Maxwell in *Everyone Communicates Few Connect* states that if you want to succeed, you must learn to connect with people. Maxwell shares five principles and five practices to develop the crucial skill of connecting. Maxwell believes the ability to connect is a major factor in reaching your leadership potential. John Maxwell states “Connecting is the ability to identify with people and relate to them in a way that increases your influence with them.”

Terry Thomas in the book entitled, *Becoming A Fruit-Bearing Disciple* discusses how pastors and church leaders are blessed with a great vision for the congregation but frustration and discouragement often occur because of their inability to transform vision into reality. The book shows that despite preaching and teaching by pastors, they are unable to transform their vision to their members and leaders into fruit-bearing disciples of their respective ministries. In this book Dr. Thomas provides a

practical guide on how to transform church members and leaders alike into disciples of Jesus Christ which he states is the missing link for many pastors.

Floyd H. Flake, Elaine McCollins Flake and Edwin C. Reed in their book the *African American Church Management Handbook* share a model for African American Pastors associated with the management of a church. The book is designed to provide guidance and equip leaders in the areas of faithful stewardship, managing staff, legal issues and economic development.

Samuel R. Chand expresses how every church has a code in *Cracking Your Church's Culture* and that it is important for the pastor to understand in depth the church's history and background in order to effectively take the church forward. This book describes the five categories of church culture (Inspiring-Accepting-Stagnant-discouraging-Toxic) and includes diagnostic methods that church leaders can use to identify strengths and needs of their church culture.

Bishop T. D. Jakes, in his book *Maximize The Moment* shares how leaders need to learn to capitalize on every opportunity. Bishop Jakes shows his readers how to release themselves from damaging relationships and debilitating fears, and move beyond their painful past. It also tells how to recognize and utilize God-given potential to its fullest. Lastly it shows us how to set goals and develop strategies so that we may be all God wants us to be and fulfill the plan He has for us.

John C. Maxwell in *The 5 Levels Of Leadership* undergirds his belief that true leadership isn't a matter of having a particular job. In fact, being chosen for a leadership position is only the first of the five levels every effective leader achieves. To grow further in your role as a leader Maxwell states that you must achieve results and build a team that

produces. This book discusses the five levels of leadership as Position, Permission, Production, People Development and Pinnacle. John Maxwell shows you how to master each level and rise up to the next to become a more influential, respected, and successful leader.

Dr. Anthony Michael Chandler gives insight on how although God has blessed you with the gift to lead you also have to deal with *The Burden Of Being Blessed*. Dr. Chandler outlines some of the challenges, opportunities misnomers and opposing forces in ministry. We see that while blessed to be in leadership and ministry, it does not come without a burden.

John Maxwell in his *Talent Is Never Enough* workbook offers thirteen crucial choices necessary to maximize your natural talent. This interactive book helps you to become a “talent-plus” person. By developing these traits, one becomes skilled at multiplying and maximizing the talent God gave you.

Nue Nilson Kibbey in *Ultimately Responsible* shares that it’s not the public accomplishments that inspire and encourage those around you to run with excellence, but the practical, moment-to-moment choices made as a leader that ministers spiritual growth.

Gary D. Kinnaman and Alfred H. Ells in their book *Leaders That Last* provide a model entitled “Pastors in Covenant” that shows how to form small help groups with other trusted colleagues. This book provides the solution to the problem of going it alone. Submitting to a mentoring relationship, building strong friendships, and being challenged by fellow pastors to stay faithful to the call provide for vital balance while allowing for growth.

Jim George in *A Leader After God's Own Heart* shares 15 ways to lead with strength. In this book, you'll meet Nehemiah, who provides an outstanding example of leadership you can follow. From this book you learn how vision gives direction to your leadership, problem-solving refines your leadership, wisdom promotes, integrity validates and prayer empowers your leadership.

John C. Maxwell in *Thinking For A Change* talks about the simple premise of thinking. It draws on the words and deeds of many of the world's greatest leaders and using interactive quizzes, this empowering book helps you assess your thinking style, guides you to new one, and step by step teaches you the secrets of: Big-Picture Thinking, Focused Thinking, Creative Thinking, Shared Thinking and Reflective Thinking.

Jeff Iorg in *The Character Of Leadership* takes a closer look at where spiritual formation and character development meet. This book takes a closer look at nine truly important personal qualities which every great ministry and business leader must develop for a lifetime of effective service. The nine qualities that define great leaders are: Integrity, Security, Purity, Humility, Servanthood, Wisdom, Discipline, Courage and Passion.

Ken Blanchard and Phil Hodges in *The Servant Leader, Transforming Your Heart, Head, Hands and Habits* intends for the reader to begin a new chapter in your personal journey to Lead like Jesus. This is a self- help book and inspirational book. It is a tool designed to help the reader into their private spiritual life and give Him free reign in your daily actions.

Stan Toler and Alan Nelson in *The Five-Star Church* write to inspire and provoke Christians to nurture hearts and minds devoted to excellence their service for God. This

book gives believers the criteria for a well-rounded ministry that is grounded in biblical standards and strive to provide quality ministry for all that attend.

John Maxwell in *The 21 Irrefutable Laws of Leadership* takes over thirty years of leadership success and mistakes from the arenas of religion, politics, business, sports and military conflict and put them into a study of leadership. Maxwell says “Everything rises and falls on leadership.”

H. B. London Jr. and Neil B. Wiseman in *The Heart Of A Great Pastor* shares resources for helping both disillusioned and successful pastors refocus on their purpose in ministry. They feel that every pastor needs to be a growing person.

James Harris in his book *Preaching Liberation* discusses textual preaching that has as its goal the liberation and transformation of individuals and society.

Donald W. Musser & Joseph L. Price in *New & Enlarged Handbook of Christian Theology* offers a collection of revised resources with new theologies and movements. The additions have been prompted by the ever-reforming nature of Christian theology.

James H. Harris in *Pastoral Theology* speaks to the subject that Pastoral theology is liberation theology because it is grounded in praxis. Its focus is comprehensive and specific. It shares that the pastor must have a vision of ministry and a plan for accomplishing that vision through the people who constitute the church and community.

Diarmaid MacCulloch in *The Reformation: A History* examines the personalities of the leading Reformers and their opponents and the mix of ideas, prejudices and accidents that shaped the various versions of Protestantism and Catholicism.

Andrew Murray in *Humility: The Beauty Of Holiness* talks about the three great motives that urge us to humility.



William Beausay, II in *The Leadership Genius of Jesus*, offers a path into Jesus' strong and unwavering, yet gentle and encouraging, leadership methods. With a concise, conversational writing style, Beausay emphasizes fifty-nine leadership traits of Jesus that you can comfortably adopt as your own.

## **CHAPTER THREE**

### **THEORETICAL FOUNDATIONS**

The question before us is how to develop leaders to impact the growth and vision of the church? One approach is to provide training to help the development of effective leaders within the church, which will be beneficial to the success of the church's vision.

The focus of this section is to establish the theoretical foundation for this project. This theoretical foundation was implemented through a leadership training program which was created by the writer and implemented at the First St. Stephen's Baptist Church. The program was created for the official officers and key leaders.

#### **Historical Foundation**

The purpose of this section is to establish the importance of leadership within an historical context. It is the intent of the author to follow leadership from its inception through the early church too the 21<sup>st</sup> Century era. This historical foundation will also address the key leaders within the local church as well as looking at leadership from different perspectives.

The intent of this segment of the project is to identify historically why leaders, particularly in the life of the local church, failed or have not risen to the occasion of supporting the local church and performing their expected and respective roles to become effective leaders in the local church.

According to Diarmaid MacCulloch's *The Reformation A History*:

In the years during which the Council of Trent first began to give legislative shape to the structures of belief and practice that would become the Counter Reformation Catholic Church, John Calvin was also beginning to create a working model of what a reformed Catholic Church might look like. It will be recalled that from 1541 he was back in Geneva after nearly three years of exile in Strassburg. His task was not simply to expand his ordered presentation of a Reformed theology from the 1536 *Institutes*. In striking contrast to Luther, he took a precise and detailed interest in how the Church should be structured, and now in Geneva he had the sort of opportunity to try out his ideas that the Anabaptists had enjoyed in Munster in 1534. Calvin's interest was equaled by the Genevan city elite's concern to make sure that such a structure would be under their control; neither side fully achieved its goal, but the creative tension embodied in the *Ecclesiastical Ordinances*, which the city authorities ordered Calvin to draft in 1541, had resonances throughout the continent. Calvin drew his models from Bucer's Strassburg, fortified by his observations during his exile. Bucer had experienced his own tensions and frustrations with the civil authorities there, but Calvin was able to go much further than Bucer in creating decision-making disciplinary bodies for the Genevan Church that formed a hierarchy of authorities alongside those of the city. It was a consistent application of the two-kingdom theory of the Church that Luther and Melancthon had taken in a radically different, and confusing, direction.

To structure the Genevan Church in the ordinances, Calvin borrowed Bucer's assertion that the New Testament indicated four functions of ministry: pastors, doctors, elders, and deacons. Calvin was not particularly worried about the forms that this fourfold system might take, as long as all its functions were properly carried out. His successors were more doctrinaire about forms than he was, and tried to copy exactly what had been done in Geneva. Pastors carried out the general ministry of care of the laity exercised by medieval parish priests and bishops; doctors were responsible for teaching at all levels, up to the most searching scholarly investigation of the Bible. Together the pastors and the senior doctors, who were obviously close to them in ministry, notably Calvin himself, formed a Company of Pastors. Elders bore the disciplinary work of the Church, that function which Bucer considered so important that he had proclaimed it to be the third mark of a true church.<sup>1</sup>

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<sup>1</sup>Diarmaid MacCulloch, *The Reformation: A History* (New York, NY: Penguin Group, 2003).

In the early days, the word deacon referred to waiting on tables, but it later broadened to include the idea of providing or caring for any need of the pastor in a personal way. The work and the call of the deacon, in the early church, were established as the result of a need in the church. Foshee further sheds light regarding the problem that developed in the early church:

As the early church in Jerusalem grew rapidly, there arose a “murmuring” among some of the members. The misunderstanding arose between Jewish Christians who continued to follow ancient Hebrew traditions and other Jewish Christians who had accepted the language and social customs of Greece and Rome. The actual misunderstanding developed over the methods used for administering the daily food distribution to their Jewish widows. The incident, as recorded in Acts 6, was only an outward symptom of a deeper problem. The major problem was a potential break in Christian fellowship.”<sup>2</sup>

The early Church had two scriptural offices to govern its affairs, which were the office of bishop/elder and the office of deacon. It was the belief of the early Church that an official governing board, serving the people of God, was a necessity in order that the church might be functional. Then and even now, the eldership was the responsibility of the pastor and the leadership of the church was first vested in the *board of deacons*.” We find in 1 Timothy 3:1-13, a description of the qualifications of a Bishop and Deacon.<sup>3</sup>

The saying is sure: whoever aspires to the office of bishop desires a noble task. Now a bishop must be above reproach, married only once, temperate, sensible, respectable, and hospitable, an apt teacher, not a drunkard, not violent but gentle, not quarrelsome, and not a lover of money. He must manage his own household well, keeping his children submissive and respectful in every way—for if someone does not know how to manage his own household, how can he take care of God’s church? He must not be a recent convert, or he may be puffed up with conceit and fall into the

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<sup>2</sup>Ibid., 11,12.

<sup>3</sup>*The New Interpreters Study Bible*, New Revised Standard Version, (Nashville, TN: Abingdon Press).

condemnation of the devil. Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace and the snare of the devil. Deacons likewise must be serious, not double-tongued, not indulging in much wine, not greedy for money; they must hold fast to the mystery of the faith with a clear conscience. And let them first be tested; then, if they prove themselves blameless, let them serve as deacons. Women likewise must be serious, not slanderers, but temperate, faithful in all things. Let deacons be married only once, and let them manage their children and their households well; for those who serve well as deacons gain a good standing for themselves and great boldness in the faith that is in Christ Jesus.

In the life of the church, especially as it relates to leadership, the deacon has been an important part of ministry. Howard Foshee, in his book, *Now that You're A Deacon* writes, "As Baptist Churches were established in America during the eighteenth and nineteenth centuries, deacons played a significant leadership role in the life of these churches. Being servants of the church, as the very word *deacon* implies, they served wherever there was a need."<sup>4</sup>

Deacons, now have been an active participant in the continuing vitality and strength in many religious traditions, including the United Methodist, Roman Catholic, Episcopal and Baptist Churches. In some Baptist Churches the duties of the deacon have included handling familiar functions of the church such as the preparation of the elements for the Lord's Supper and assisting the pastor in serving the elements to the congregation; conducting devotional or prayer gatherings; and caring for Baptism candidates.

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<sup>4</sup>Howard Foshee, *Now that You're a Deacon* (Nashville, TN: Broadman and Holman, 1975), 13.

*In The Future of the United Methodist Church*, we read that:

The central task for pastors-as for all church leaders-is to take the church where it has not yet been. United Methodist polity has expanded our understanding of the pastoral role in the Order of Deacon. We reclaim our Wesleyan heritage in this order as deacons bridge the church and world, serving in justice seeking ministries as people of faith while grounding themselves, their call, and their vision in the life of a local congregation. Though it may sound oversimplified, the primary role of the parish pastor-be it local pastor, certified minister, or elder-is leadership of a congregation. Every other task that a pastor might perform is secondary. Leadership is the core of who a pastor is called to be.

The *Call* to pastoral leadership has much in common with the *call* to all Christians: to dedicate one's life to the service of God through Christ. Often folk have been confused; they have felt this general call to service and have thought it to be a call to pastoral leadership. But most of us are called to live lives of service to God through lay ministry in myriad manifestations. The call to pastoral ministry is not simply a call to serve God—this is the call that comes to all (whether it is claimed or not). The call to pastoral ministry is the call to the leadership of the congregation. Pastors have three major tasks. The first is to lead the congregation in perceiving the particular mission and ministry to which it is being called by God. The second is to develop leadership in that congregation that is able to assist the congregation in responding to its call. The third is to work with lay leadership to assist and equip every member in perceiving and carrying out his or her own particular ministries.

Many congregations have expectations of pastors that are in conflict with the call to pastoral leadership. At the heart of these is one that reverses roles. It expects the pastor to be the one doing the congregations' ministry rather than leading a congregation to be in ministry. Or in other words, the congregation expects a Chaplain. Congregations who

want a chaplain want to be left where they are—untouched by demands from God with members *ministered to* by a professional staff. Change is neither expected nor desired. Congregations who seek a Chaplain, do not want to be led anywhere. This is not to diminish the need for chaplains. The role of chaplain is of great importance in the military, in hospitals, in prisons, and in various other special-appointment situations. But congregations do not need Chaplains, they need Leaders.

It is even more damaging to a congregation's long-term mission and ministry when a pastor's self-expectations are primarily about doing ministry in contrast to leading others to be in ministry. Such pastors are often warmly loved in the congregation and community, but their failure to lead guarantees that the congregation's outreach will be severely limited and their successor will likely be seen as a failure. Rather than being a ministry of many, it will be a ministry of the pastor and a few others who are self-motivated.<sup>5</sup>

According to the Catholic Diocese a deacon is an ordained man who has received special formation and training to serve the Church. He lives a life of service that integrates family life, the workplace, the community, and ministry. His life of service is generally rooted within his parish and extends in outreach to the community and those on the margins. His threefold ministry includes: service of the word, service of liturgy, and service of charity, justice, and pastoral outreach. The first deacons began serving the church at the time of the Apostles. A Catholic deacon is a member of the clergy. In the Catholic Church, *the clergy* consists of three groups of ordained ministers: bishops, priests, and deacons. While all members of the church are called to minister to others by

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<sup>5</sup>Scott J. Jones and Bruce Ough, *The Future of the United Methodist Church*, (Nashville, TN Abingdon Press 2010).

virtue of their baptism, some Catholics are also ordained to specific forms of ministry to serve the rest of the Church.

The title *deacon* comes from the Greek word diakonos, which means *servant*. A deacon is ordained by the bishop into the Order of Deacons (commonly referred to as the diaconate). The deacon is publicly and permanently configured to Christ the Servant and lives a life of service within the Church and the community. The deacon being male or female assists the bishop and works collaboratively with the priests and laity in serving the needs of others. There is only one diaconate. All priests are first ordained as deacons. For them, the diaconate is transitional because they go on to be ordained priests. They then live their life in priestly ministry. Permanent deacons are what the name implies. They are ordained for a life-long commitment to a ministry of service as deacons.

The deacon is an ordained person living a lifestyle that in some aspects is similar to the laity. He may be married. Most deacons have a primary job outside the Church, while also living a life of service to the Church. The deacon is a member of the clergy but firmly rooted in the day-to-day world of family life, workplace, and community. The order of deacons was present in the very early Roman Catholic Church as the bishops ordained people to assist with the temporal needs of the Church and the charitable needs of the people. These permanent deacons were involved with a variety of ministries within the life of the early Church. Over the centuries, for a number of reasons, the diaconate evolved into a transitional status for men on the way toward priestly ordination.

At Vatican II, the Church restored the permanent diaconate as an active ministry so as to return to the fullness of orders of the early Church.



The Diocese of Green Bay began ordaining permanent deacons in the early 1970's and currently has over 140 ordained deacons, as well as many individuals in formation.

Deacons have a threefold ministry that includes service of the word, service of the liturgy, and service of charity, justice, and pastoral outreach. The specific roles for each deacon will vary, depending upon the gifts of the deacon and the needs of his parish and community. But each deacon is expected to be involved in some aspect of these three areas of ministry:

- The ministry of the word includes such things as proclamation of the Gospel, preaching, catechesis, and evangelization.
- The ministry of the liturgy includes such things as assisting at Mass, presiding at the liturgy of the word both with or without Communion, presiding at baptisms and marriages, presiding at funeral services, and presiding at Benediction and other devotional services.
- The ministry of charity, justice and pastoral outreach includes such things as reaching out to those who are poor or in need, being present to those who are on the margins of society, serving those who are lonely or hurting in any way, advocating for the dignity of all people, encouraging and facilitating the service work of others.

Men between the ages of thirty and fifty-five who are residents of the diocese may apply for formation. Applicants must:

- Be recommended by their pastor or parish director and have the support of the parish community
- Have a history of parish involvement, service to others, and leadership capabilities
- Be a confirmed member of the Roman Catholic Church and in good standing in the church

- Be in good physical and emotional health and have a stable work history
- Have at least a high school diploma or its equivalent and be able to take college level courses. Some college background is preferred

A married applicant must have a stable and happy marriage and his wife and children must support his interest in the diaconate. Single applicants must be willing to commit to celibacy as a lifestyle.<sup>6</sup>

Author Malcolm Grundy states on episcopal leadership “There seem to me to be a number of key elements in an effective, collaborative episcopate.

1. There is no leadership in the church without spiritual leadership. Unless the Church’s leaders are passionate about the blazing reality of God, why should anyone else be interested? If God is our magnificent obsession, society will at least know what platform we speak from, and if our lives reflect that central commitment then people have the chance to be inquisitive, or even to be attracted to the revealed mystery of God. Without that, we may just be playing religious games. In Christian leadership, God matters most.
2. Oversight requires vision. The task of Episcopal leadership is to gather, shape and articulate a vision which most will own because they recognize it as containing their voice. This process necessitates listening which is both broad and deep—listening both to the people of God and to the Christian tradition, in the context of listening to our particular cultural setting. The resulting vision will then be both focused and exciting.
3. Within that clear vision, Episcopal leadership needs to respect diversity and adopt a permissive style of implementation. One way of imagining how that might work is to think of the vision offering a palette of colors which parishes can use as they like to paint the particular works of art which are appropriate to the context, gifts, enthusiasms and stage of development of those churches. We don’t need painting by numbers but a gallery of unique works of art.

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<sup>6</sup>Permanent Deacons in the United States, Guideline on Formation and Ministry, National Council of Catholic Bishops, 1984.

4. A ministry of oversight requires attention to relationship even more than to organization. The latter is important; the former is essential. It comes out of a concern for the well-being of clergy and lay leaders, and a genuine desire that they should flourish. We cannot be happy when a letter in a church newspaper refers to someone retiring early on health grounds as 'lucky so-and-so'. Relationships of trust and affection can move mountains.
5. Leadership and oversight presume a shared understanding of the gift which episcopate offers to the Church and its mission. We have to work for a situation where clergy and laity find their Christian identity within a lively Episcopal ecclesiology rather than within external associations, no matter how additionally helpful they may be. In a Church where many seem determined to emphasize distinctive differences, this foundational task promises to be a long haul.

If Grundy was to sum up these characteristics of Episcopal leadership and oversight he would say that what matters most is not competence but character. What we need is not so much good strategies as good people, and such people glow in the dark. There is no getting away from the fundamental truth that the lives of leaders are their best and worst adverts. That's why Jesus constantly probed the issue of people's inner character rather than their outward observance."<sup>7</sup>

In the Baptist Church, deacons are selected primarily in various ways. They can be identified and/or proposed by means of a nominating committee, by the vote of the church or upon the recommendation of the pastor. Historically, the writer identifies concerns, which will be further considered in this section, regarding the selection, preparation, and work of the deacon. Dr. Everett Goodwin, the author of *The New Hiscox Guide for Baptist Churches*, writes:

There are two problems associated with the service of modern deacons. The first is that in some churches deacons become little

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<sup>7</sup>Malcolm Grundy, *Leadership and Oversight: New Models for Episcopal Ministry*, (New York, NY: Mowbray 2011).

more than honorary, ritual leaders, often chosen only from the most senior members of long standing, and with little official or unofficial purpose. The second problem is that in many Baptist churches the diaconate has developed into the “power center” of the congregation and can exercise an unbiblical tyranny over the church and, in some cases, the pastor. In such cases, diaconal ministry reverses the role established in Acts by making the servants in fact the supervisor.”<sup>8</sup>

The writer believes that this behavior hinders the true vision of the leader. In pursuit of developing a project that will unite Pastor and Leaders for Church Growth, the writer has endeavored to research other works that have addressed or have considered the subject matter concerning leadership. John Maxwell argues in his work, *The 21 Irrefutable Laws of Leadership*, that:

Leadership is leadership no matter where you go or what you do. Times change. Technology marches forward. Cultures vary from place to place. But the true principles of leadership are constant-place to place.”<sup>9</sup>

While the writer agrees with Maxwell’s belief regarding the continuity of leadership, the writer’s concerns are with the persons responsible for preparing these future leaders. Dr. Goodwin acknowledges and the writer agrees “...churches and church leaders are challenged to create leadership channels that enable the congregation to accomplish its goals without exhausting the spirit of the church.”<sup>10</sup>

The writer holds that historically some leaders in the local church have failed at performing their expected and respective roles as the leading men and women of the local church. This is due in part to inadequate training or simply no programs for leadership

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<sup>8</sup>Everett Goodwin, *The New Hiscox Guide for Baptist Churches* (Valley Forge, PA: Judson Press, 1995), 91.

<sup>9</sup>John Maxwell, *The 21 Irrefutable Laws of Leadership* (Nashville, TN: Thomas Nelson, Inc., Publishers, 1993), xx.

<sup>10</sup>*Ibid.*, 87.

provided by Pastors. On the contrary, the writer reasons that the church has always been a nurturing and/or developing station, notably the Black Church, where deliberate and inadvertent lessons have been learned. Henry Young writes in his book *Major Black*

*Religious Leaders:*

The Black Church has always been a source of identity for Blacks. They discovered that the opportunity found in the Black Church to be recognized as somebody of value and dignity, and to possess a position of importance, has stimulated pride and preserved self-respect in Blacks who otherwise would have been entirely beaten and completely submerged by their existence. Both socially and psychologically, every person has a need for recognition and importance. Historically, the Black Church has supplied this need.”<sup>11</sup>

Again, the writer agrees that the Black Church has always been a great resource in the developing of its people, but the writer’s argument has been the lack of the leadership gravitating to the vision of the church through the Pastor.

Another concern the writer has is the perceived objective of some pastors in the training of leaders to become managers rather than leaders. John Maxwell states in his book, *Developing The Leader Within You* that:

Management is the process of assuring that the program and objectives of the organization are implemented. Leadership, on the other hand, has to do with casting vision and motivating people.<sup>12</sup>

Some leaders of the church have been trained to supervise programs and to maintain the traditional routines of the church (i.e., ushers, security). This is simply teaching people to be managers. Where there is the element of management in existence rather than leadership, we place persons in controlling rather than equipping roles. Barna

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<sup>11</sup>Henry Young, *Major Black Religious Leader* (Nashville, TN: Abingdon, 1979), 37.

<sup>12</sup>John Maxwell, *Developing the Leader Within You* (Nashville, TN: Thomas Nelson, Inc., Publishers, 1993), intro.

writes, “Leading is different from managing, teaching, counseling and helping. I have seen many ministries undermined by people who serve in positions of leadership, but are incapable of leading.”<sup>13</sup>

It is the belief of the writer that leadership must function as persons equipping the ministry to grow. Position provides power, but the writer recognizes that power is a dangerous weapon in the hands of a person who is not yielded to God. The challenge is this: How do we prepare leaders to be equippers and not controllers? The response, the leader must employ a process. Leighton Ford writes in his book *Transforming Leadership*: “At the risk of being thought overly simplistic, one can say, therefore, that a consideration of leadership must pay attention to the position which the leader holds, the person that the leader is, and the process which the leader employs.”<sup>14</sup>

### The Need

The writer has been challenged with the following questions. How do leaders come into being? Often, leadership emerges out of an unfulfilled need. Historical African-American leaders, such as Adam Powell, Martin King and Benjamin Mays, emerged into leadership, primarily based upon the need. Powell, as written by Young, “was driven toward social justice, political awareness, and sensitivity for the poor, disadvantaged, and dispossessed by parental influences and the social conditions of his day.”<sup>15</sup> Dr. King was persuaded as a result of Benjamin Mays and his other colleagues involved in the Montgomery Boycott. This was documented in his autobiography, *Born*

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<sup>13</sup>Ibid., 27.

<sup>14</sup>Leighton Ford, *Transforming Leadership* (Downers Grove, IL: Intervarsity Press, 1991), 25, 26.

<sup>15</sup>Barna, 63, 64.

*to Rebel*, “my entire life has been centered around protest against the social evils that seek to keep black Americans oppressed.”<sup>16</sup>

Again, historically leadership was emanated based upon need. Peter Paris writes in his book, *Black Religious Leaders* regarding Dr. King:

Much of King’s activity was aimed at the more proximate goal of effecting legislative change, chiefly at the federal level, in order to establish and protect the civil rights of Black people. Many of his critics considered his emphasis on legislative change to be far too great. King, however, was not persuaded, in spite of his knowledge of the limitation of law and law enforcement. He was never deluded into thinking that laws can change the hearts of people or that the existence of just laws is in itself sufficient for the emergence of the community of kindred human beings. However, he did believe that just laws and their enforcement could alter the behavior of citizens. King actually thought in terms of two goals for society, one being justice and the other kinship.<sup>17</sup>

In regards to church leadership, the writer must also consider the following: Does the need or rather has the need justified the concerns of the local church or has it ushered the local church into a position of simply operating within the rhythm of the status quo? Maybe this remains a bias of the writer, but during the writer’s nurturing and service in the ministry opportunities of three Baptist Churches, there wasn’t much evidence of the leadership operating in the capacity of leading the church by method of participation, but primarily through management. Based upon the writer’s observation of the role of the Diaconate, the writer is concerned that those Pastors were committed to establishing exemplary ministries, but the writer can’t recall an established regime utilized in their preparation of such leadership.

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<sup>16</sup>Benjamin E. Mays, *Born to Rebel* (New York, NY: Scribner, 1971), 56.

<sup>17</sup>Peter Paris, *Black Religious Leaders* (Louisville, KY: Westminster/John Knox Press, 1991), 124

We have recognized the need for the preparation of church leaders, but how is the need met? Toler and Nelson in their awesome book, *The Five Star Church*, share with us several principles that contribute to the success of a Church. The following two principles aid the writer in addressing the need of properly developing effective leaders for church growth:

*Principle Two: Let's practice what we preach and put thorns in our laurels.<sup>18</sup>*

In other words, the authors recognize the danger of becoming, as the older saints have said, *at ease in Zion*; the perplexing position is that many of our leaders are in a state of complacency, with no desire to grow spiritually. Many have considered leadership as a vehicle by which one will obtain stature rather than the opportunity to faithfully serve while producing the fruit necessary to support and accomplish the vision and mission statement of the ministry. From the writer's experience, this resolve for power has become burdensome as it relates to healthy church growth in that both pew and pulpit can work effectively in ministry.

*Principle Seven: The leader's job is to buy into the concept for quality concern, cast the vision and never delegate the core value.<sup>19</sup>*

The authors assist the writer in recognizing the role that leaders have in operating as servants to everyone else to help them find a place of effectiveness. If a church is seeking excellence, it must have, trained leadership available to help others find their places of effectiveness. The authors share their convictions regarding a servant leadership model:

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<sup>18</sup>Stan Toler and Alan Nelson, *The Five Star Church* (Ventura, California: Regal Books, 1999), 44.

<sup>19</sup>Toler and Nelson, 50.



Leadership isn't everything, as some leadership gurus would have you believe. Nevertheless, leading is the most important single element for any significant organizational change. If the leaders in a church do not have the vision for quality improvement and make it a part of their outgoing agenda, it's not going to happen. Something as thorough and permeating as a continual quality improvement mind-set cannot be delegated.<sup>20</sup>

A leader is great, not because of his or her power, but because of his or her ability to empower others. Success without a successor is failure."<sup>21</sup>

In almost every facet of leadership, both ecclesiastical and secular, there is basic training or preliminary teachings that precede the perspective role or position that one is preparing to attain. In consideration of this argument, the writer was compelled to understand how Navy SEALs are prepared and promoted for warfare. Jeff Cannon and Lt. Commander Jon Cannon write in their book, *Leadership Lessons of the Navy Seals*:

SEALS (Sea-Air-Land) train continuously and hard. The initial SEAL training, at Basic Underwater Demotion School (BUD/S), is 6 months long and routinely stresses its students to such a degree that there is an 80 percent dropout rate. Following BUD/S, students attend courses in parachuting, mini-submarine operations, sniping, communications, demolitions, field medicine, languages, and a wide range of other areas. By the time they enter a SEAL team and are selected for a SEAL platoon, they will have received their "masters" in unconventional commando warfare.<sup>22</sup>

One could consider the comparison of the Navy SEAL's to the church an apathetical approach as it relates to the development of lay leadership in that the SEAL's are being prepared for warfare. The writer acknowledges that this metaphorical *warfare* model may not be considered appropriate, quite naturally because in some churches, the

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<sup>20</sup>Ibid., 51.

<sup>21</sup>Ibid., 9.

<sup>22</sup>Cannon and Cannon, *Leadership Lessons of the Navy Seals* (New York, NY: McGraw-Hill Companies, USA, 2003), x, xi.

idea of a *Clergy Killer* has been given to lay leadership. However, the writer maintains that understanding the SEAL's approach in developing and training persons is exemplary as it relates to the necessity of an organization's commitment to create strong and effective leaders who are able to excel and deliver extraordinary results.

Jimmy Carter, former president and graduate of the Naval Academy, in his book, *Living Faith*, shares the code of conduct required for a mid-shipman. President Carter wrote:

As a young shipman, I was instructed meticulously in a demanding code of conduct. According to my aging copy of the Blue Jacket Manual, in the performance of duties, we are expected to exhibit obedience, knowledge, fighting spirit, reliability, loyalty, intuitive, self-control, energy, courage, justice, faith in our self, honor and cheerfulness. But the over arching criterion was truth-absolute truth, which was described as the final test of man. Any form of lying or dishonesty was justification for immediate dismissal from the Naval Academy. During every one of my eleven years in the US Navy, I knew that my superior officers were judging my compliance with these standards.<sup>23</sup>

A failure that has infected the leadership potential of the local church has not been just an unclear or unrecognized need, but the ability to properly empower future leaders to become disciples of the ministry. Tony Evans, the author of *The Kingdom Agenda*, defines discipleship as "the process by which we bring all of life under the Lordship of Jesus Christ."<sup>24</sup>

The burden some pastors have placed upon themselves is that they have produced and qualified men and women to operate as the front line of the ministry without first equipping them to become true disciples of the Christ. It is the writer's belief that

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<sup>23</sup>Jimmy Carter, *Living Faith* (New York, NY: Times Books, 1996), 90.

<sup>24</sup>Tony Evans, *The Kingdom Agenda* (Nashville, TN: Word Publishing, 1999), 82, 83.

discipleship be a prerequisite for church leadership. The writer also acknowledges that discipleship is a process. Walter Henrichsen in his book *Disciples Are Made Not Born*, states,

Making disciples takes time. It cannot be done through a series of lectures and a training seminar in the church, nor can reading a book do it. It cannot be rushed. One of the dominant characteristics of our modern culture is our ability and desire to mass-produce. It is so easy to take this mass-produced mentality” and apply it to disciple making. It cannot be done. Disciples are made, but not mass-produced. Each one is molded and fashioned individually by the Spirit of God.<sup>25</sup>

Some pastors have failed as a result of them making church leaders before empowering them to become disciples of the Lord Jesus Christ. Professor Korthright Davis, the writer’s professor of Systematic Theology at Howard University’s School of Divinity, argues in his book, *Serving with Power*:

The critical question for us as Christians today is a simple one: what does it mean to be a faithful follower of Jesus Christ in the postmodern world? How does one do this ‘Christian thing,’ become this Christian person, and proclaim this Christian gospel by word and example? The question is simple, but the answer is complex.... The Episcopal Church’s Catechism teaches that “the ministry of lay person is to represent Christ and his Church; to bear witness to him wherever they may be; and, according to the gifts given them, carry on Christ’s work of reconciliation in the world; and to take their place in the life, worship, and governance of the Church” (Book of Common Prayer, p. 855). Yet such a job description hardly gets played out in full or taken very seriously by many. It is usually fast-forwarded to the easy part about worship and church governance.<sup>26</sup>

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<sup>25</sup>Walter Henrichsen, *Disciples Are Made Not Born* (Colorado Springs, CO: Chariot Victor Publishing, 1988), 107.

<sup>26</sup>Korthright Davis, *Serving with Power* (Mahwah, New Jersey: Paulist Press, 1999), 78.

The office of deacon is rooted in a tradition, which rose first in the Jerusalem community as the Greek-speaking Christians began to complain that their widows were being neglected. Therefore, out of the need for service to the community, the Apostles, inspired and directed by the Holy Spirit, selected "seven men of good reputation, filled with the Spirit and wisdom that were to carry on the lesser tasks of the Church. These seven men were Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus of Antioch." Acts 6 further states that these men were presented to the Apostles who prayed and laid hands on them. Thus, from early times the deacon played the role of integrating persons living in secular society into the community of the Church. Early evidence also indicates that this office of deacon evolved along with that of Bishop and Priest and soon became a part of the structure of the Church continuing Christ's saving work.

One of these ordained ministries is the diaconate, which developed in the early Church and flourished for the first several centuries. St. Clement of Rome in 96 A.D. speaks of bishops and deacons as the first fruits of the Apostles. Such first fruits were indeed illustrious as we see in Stephen, the first martyr, and in Philip, the evangelist (Acts 21:8) who was the host of Paul and Luke at Caesarea. Then, beginning with Ignatius of Antioch (110 A.D.) and until the Council of Nicea (325 A.D.), the diaconate experienced its "golden age." Ignatius speaks of the threefold hierarchy of bishop, priest, and deacon with the deacon being subordinate to bishops and priests.<sup>27</sup>

In some local churches, the relationship between the pastor and leaders has not always been one of evident cohesiveness. Although members of the same team, the sad

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<sup>27</sup>Permanent Deacons in the United States, Guideline on Formation and Ministry, National Council of Catholic Bishops, 1984.

reality is that too many Pastors and church leaders have not always functioned as team members. G. Lloyd Rediger in his book *Clergy Killers*, shares the following:

Clergy killers are masters of disguise when they choose to be. They can present themselves as pious, active church members who are only doing this for the good of the church. Often they convince naïve parishioners that they are raising legitimate issues. It is not uncommon for clergy killers to bide among their allies of opportunity; members who are their friends or congregational power brokers who are members who are disgruntled with the church.<sup>28</sup>

It is the belief of the writer, that many leaders maintain the role of policing their pastors rather than protecting and assisting them in promoting the gospel and vision of the church. Historically, some churches have separated and even resolved as a result of diminishing and often destructive relationships of pastors and leaders.

The writer has discovered several reasons why there have been barriers preventing healthy relationships between some pastors and leaders. Obviously there has been the issue of fear, the struggle of power, and unclear and unmet expectations with both parties. However, the writer concludes that the basis of the careless and non-productive relations between the pastor and leaders is primarily because pastors have not been introduced to a clear and concise model of developing leaders for ministry and Church growth. Sharing his expectations concerning those serving with him, former President Carter wrote, "I looked upon the Navy rules and regulations as a framework of my performance as an officer, one tried and tested for hundreds of years, as the best means to ensure effective roles for my ship and crew."<sup>29</sup>

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<sup>28</sup>G. Lloyd Rideger, *Clergy Killers: Guidance for Pastors and Congregations Under Attack* (New York, NY: Westminster John Knox Press, 1997), 77.

<sup>29</sup>Ibid., 91.

The pastor and the leaders of the local church can maintain a healthy, non-threatening atmosphere if the pastors spend the necessary time preparing and mentoring the leaders and those leaders functioning in the role they have been assigned, inevitably establishing a principle by which future leaders can continue to build upon. Maxwell writes in his book, *Developing The Leader Within You*:

Loyalty to the leader reaches its highest peak when the follower has personally grown through the mentorship of the leader. (1) The leader chooses the follower; (2) The follower loves the leader; (3) The follower admires the leader; (4) The follower is loyal to the leader personally.<sup>30</sup>

And all that believed were together, and had all things in common; ... And they continued daily with one accord in the temple, and breaking bread from house to house ... praising God and having favor with all people. And the Lord added to the church daily such as should be saved<sup>31</sup> (Acts 2:44-47).

In conclusion, the writer is convinced that historically, based upon his experience in ministry, some leaders in the church have failed in rising to the occasion of having the best interest of the ministry in their hearts thus developing poor performance as leading men and women in ministry. Furthermore, it is the writer's belief that if there were an established training model in place within a local church, leadership could be more effective in fulfilling their respective roles and responsibilities. Within the realms of that model, there must be an element of preparing persons to understand that in the church the words, leadership and service, are synonymous. Carter G. Woodson in his book, *The Mis-Education of the Negro* writes:

If we can finally succeed in translating the idea of leadership into that of service, we may soon find it possible to lift the Negro to a higher level. Under leadership we have come into the ghetto; by

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<sup>30</sup>Maxwell, 9.

<sup>31</sup>King James Version

service within the tanks we may work our way out of it. Under leadership we have been constrained to do the biddings of others; by service we may work out a program in the light of our own circumstances. Under leadership we have become poverty-stricken; by service we may teach the masses how to earn a living honestly. Under leadership we have been made to despise our own possibilities and to develop into parasites; by service we may prove sufficient unto the task of self-development and contribute our part to modern culture.<sup>32</sup>

### **Biblical Foundations**

This section will provide a Biblical foundation for developing effective leaders for the growth and vision of the church. Although there are numerous Leadership characters in the scriptures, the author has chosen to focus his attention on a few passages of from both the Old and New Testaments that gives examples of Biblical Characters and their leadership style. The writer ascertains that the fundamental doctrine of God's design for the church helps us to see that all the church is, does, and should be was in the mind of God at the time of creation.

Within the creative process we find His initial purpose for leadership as documented by John Maxwell in the Maxwell Leadership Bible: You and I were born to lead. Take a look at five observations based on Genesis 1:16-31 that suggest our God-given leadership potential:

1. Being made in God's image means we were created to lead (v26).
2. God commanded both male and female to have dominion (v27).
3. We are to rule over the earth, but not necessarily over each other (v28).

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<sup>32</sup>Carter Woodson, *The Mis-Education of the Negro* (Trenton, NJ: First Africa World Press, Inc., 1990), 118-119.

4. All of us are to serve one another in the areas of our gifting and purpose (v 29, 30).
5. Each person's leadership is best exercised in his or her area of giftedness<sup>33</sup>

The writer has identified periscopes to serve as Biblical foundations for this assignment. Since guidance, oversight, and correction are key components of the process of leadership, we must understand that human leadership capabilities and responsibilities are direct outgrowths of the creative process of God. The leadership role of man is indeed a part of the creative purpose of God. Man is created, at least in part, in order to provide leadership to God's creation. However, we must follow the stream of revelation to determine the extent and the characteristics of this God-ordained leadership role. Adam's style of leadership is authority. Noah leads through trust and faith, having never seen yet he still built the ark. Abraham's style of leadership is one of endurance. Joseph's leadership style is one of wisdom. Humility is the leadership style of Moses. Joshua had submissive leadership style. Nehemiah was a navigator; he exemplified vision and caring.

### Adam's Leadership Style

Adams leadership style was dominance. Man, according to the Genesis account, is created to both rule and subdue God's creation (Genesis 1:26, 28).

Then God said, Let us make humankind' in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth." So God created humankind in his image, in

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<sup>33</sup>John Maxwell, *The Maxwell Leadership Bible* (Nashville, TN: Thomas Nelson, 2002), 4.



the image of God he created them; male and female he created them. God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth."

If we were to solely understand man's leadership role in regard to creation from these two verses, we would be forced to conclude that God's design for leadership is one of dominance and forced compliance by means of strength. Indeed, for many in leadership roles, this style of leadership is their standard mode of operation.

A servant or pastoral role is suggested as the paradigm for Adam's leadership role. Walter Kaiser says:

The divine mission to "subdue" and to "dominate" was no license for mankind to abuse the creative orders. Man was not to be a bully and a law to himself. He was only to be God's viceroy and therefore accountable to Him. Creation was to benefit man, but man was to benefit God!<sup>34</sup>

Servant-leadership seems to be the developing style of biblical leadership.

Servant-leadership implies that although a person has the position of dominance and ruler ship, that person executes his positional authority by virtue of service and not control or manipulation. This is the role that God asked Adam to fulfill in regard to creation.

### Noah's Leadership Style

But Noah found favor in the sight of the Lord.<sup>9</sup> These is the descendants of Noah. Noah was a righteous man, blameless in his generation: Noah walked with God (Gn 6:8,9 NTB).

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<sup>34</sup>Walter C. Kaiser, *Toward an Old Testament Theology* (Grand Rapids, MI: Zondervan Publishing House, 1978), 76.

Thus Noah did; according to all that God had commanded him, so he did  
(Gn 6:22.)

Noah's Leadership style was obedience. The obedient-leader, however, is closely related to the servant-leader. To do the will of God is basically synonymous with serving in the will of God. Noah influenced and provided a means of salvation to his family by the lifestyle of an obedient-leader, serving the Lord's will and commands.

Leadership can be broadly defined as the ability to exert influence over others. Leadership can also be characterized by the fact that a particular person has a followership. In order to evaluate what the leadership paradigm of Noah's generation is, we must first determine if anyone in Noah's generation is a leader according to the above definitions.

That Noah found favor with God and was a righteous man is without question according to Genesis 6:8-9. Noah had influence over his own immediate family. Noah's leadership within his own family resulted in their salvation. Thus, it does appear that Noah indeed was a leader in his generation. David Hildebrand states, "In the earliest days of the Old Testament, leadership of the people of God was by the family head or patriarch, to whom God spoke his messages."<sup>35</sup> Noah absolutely fits this description.

But what type of leadership example did Noah exhibit. Obviously, he could have coerced, cajoled, or manipulated his family into the ark. Yet the scripture does not

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<sup>35</sup>David Hildebrand, "Leadership," in *Evangelical Dictionary of Theology*, ed. Walter A. Elwell (Grand Rapids, MI: Baker Books, 1996).

record such a leadership example from Noah. Noah evidently led his family by example and his example was one of obedience to the commands of God ( Gn 6:22).

We see that Noah displayed obedience as a servant-leader, without evidence to sustain what he was asked to do. Noah had not seen rain before. Yet in still, he built an ark without any physical evidence of the use of an ark.

### Abraham's Leadership Style

Now the Lord said to Abram, "go from your country and your kindred and your father's house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed" (Gn12:1-3).

After these things God tested Abraham. He said to him. "Abraham!" And he said, "Here I am." He said, "Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains that I shall show you." The angel of the Lord called to Abraham a second time from heaven, <sup>16</sup> and said, "By myself I have sworn, says the Lord: Because you have done this, and have not withheld your son, your only son, I will indeed bless you, and I will make your offspring as numerous as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of their enemies, <sup>18</sup>and by your offspring shall all the nations of the earth gain blessing for themselves, because you have obeyed my voice" (Gn22:1-2; 15-18).

Abraham's leadership style was one of faith, which was mostly seen in his relationship with God. However, if we move outside the sphere of pure biblical theology and take into account the record of the rest of scripture, Abraham's influence is felt all the way into the New Testament and beyond because his obedience to God was accounted to righteousness.

Warren Bennis states that one of the primary characteristics of leadership is character.<sup>36</sup> Character is extremely important when an individual processes almost absolute authority. J. Oscar Boyd states:

Over this entire establishment [the patriarchal family] Abraham ruled with a power more, rather than less, absolute... because Abraham was independent of any permanent superior authority, and so combined in his own person the powers of the Babylonian paterfamilias and of the Canaanite city-king.<sup>37</sup>

With so much power and authority within his own family, Abraham affords to us a good study of biblical leadership style. Most of Abraham's life is characterized by faithful obedience to the word and will of God. Abraham's demonstrated leadership ability is seen by the manner in which he approached the disputes between himself and Lot (Genesis 13), which is the first real leadership scenario that we see in Abraham's life. Through conflict Abraham was the absolute ruler of his family and yet treated Lot with such magnanimity speaks well of his godly character.

Also, in response to the above negative view of Abraham's leadership capability in regard to facing conflict, one must consider the next snapshot of Abraham the leader, which is found in Genesis 14. In this episode of Abraham's life, he did not hesitate at all to take immediate action when Lot and his family were taken captive by hostile armies and lead even in the face of danger and peril.

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<sup>36</sup>Warren Bennis, *On Becoming a Leader* (Reading, MA: Addison-Wesley Publishing Company, 1989), 30.

<sup>37</sup>J. Oscar Boyd, "Abraham," in *The International Standard Bible Encyclopedia*, vol. 1, ed. James Orr (Peabody, Massachusetts: Hendricks Publishers, Inc., 1996).

### Joseph's Leadership Position

Do not be afraid, for am I in God's place? And as for you, you meant evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive. So therefore, do not be afraid, I will provide for you and your little ones..... (Gn 50:19b-21a).

Joseph's leadership style is one of influence. Joseph, within the providence of God's will, presents to us the scenario of a man capable of near absolute control over thousands of lives, including the lives of those who sought to destroy his own.

There are no disputing Joseph's leadership capabilities. Although his brothers doubted or rejected Joseph as a leader and subsequently sold him into slavery, in slavery we see Joseph's leadership traits recognized by those whom he influenced. From Potiphar's household to Pharaoh's courts, Joseph distinguishes himself as a competent leader. Joseph is given absolute control over the nation, yet rather than becoming revengeful; Joseph's leadership style is built on godliness and compassion, which results in a servant mentality. When reassuring his brothers of his forgiveness concerning their sin against him, Joseph's words in Genesis 50:19b-21a are most telling.

Even though in his culture Joseph could have justly been punitive to the point of requiring his brother's lives, Joseph sees himself as nothing more than a servant in the overarching program of God for his people. Joseph dared not usurp God's authority over his own life and the lives of his brothers. M. G. Kyle points out this about the leadership character of Joseph:

Joseph stands out among the patriarchs in some respects with preeminence. His nobility of character, his purity of heart and life, his magnanimity as a ruler and brother make him, more than any

other of the OT characters, an illustration of that type of man which Christ was to give to the world in perfection.<sup>38</sup>

Joseph specifically links one's ability to lead with the involvement of the Spirit of God in one's life. In the account of Joseph we have a direct correlation between the Spirit and one's recognition of leadership abilities. After Joseph's revealing to Pharaoh the meaning of his dreams and advising Pharaoh on the course of action he should take toward averting a catastrophe because of the upcoming famine, Pharaoh states in Genesis 41:38, "... Can we find anyone like this man, one in whom is the spirit of God?" Even though Pharaoh may not have had a complete and informed understanding of the matter, Joseph certainly did for he had already informed Pharaoh that only God could give a favorable answer (Gn 41:16).

From this point on in scripture, as we shall see, leadership ability is dynamically linked to one's involvement with the Spirit of God. Thus, in developing our theology of ministry as it relates to leadership, we must conclude that not only is the biblical style of ministry based on obedient servanthood, it also becomes a direct outgrowth of one's relationship with the God.

### Moses' Leadership Style

Now the man Moses was very humble, more so than anyone else on the face of the earth (Nm 12:3)

We will describe Moses as the Old Testament leader par excellence. Moses' leadership, as did Joseph's, moves beyond family influence into the more modern

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<sup>38</sup>M. G. Kyle, "Joseph," in *The International Standard Bible Encyclopedia*, vol. 3, ed. James Orr (Peabody, Massachusetts: Hendrickson Publishers, Inc., 1996).

sense of leading a contingency of people. However, three things characterize Moses' leadership. First, Moses is consistently referred to throughout the narrative of the Pentateuch as the servant of the Lord. Second, Moses is described as the most humble man upon the earth (Nm 12:3). Third, Moses' leadership ability is directly linked to the Spirit of God.

The narrative of scripture indicates that Moses attempted to begin his leadership career in a somewhat forced manner (Ex 2:11-15), which, resulted in utter failure and led to a fugitive existence. But Moses' failure led to his dependency upon God and God established him as the spiritual and physical leader of Israel. However, as leader of Israel, Moses is referred to as the servant of the Lord. The Hebrew word, as we have already seen in the verb form, literally means to work or serve. As a noun, this word basically carries the connotation of a slave. However, in Hebrew thought, this status of slave carries with it some rights and often carries with it positions of trust. In Numbers 12:7 God directly refers to Moses as his servant and directly links Moses' servanthood with faithfulness indicating that he has a position of trust. This trust is built upon Moses' obedience to the things of God; a trust that was later marred and prohibited Moses from entering the Promised Land. Thus Moses' leadership has a direct corollary with Adam as a servant and with Noah and Abraham as obedient leaders.

Numbers 12 deals with the episode of Miriam and Aaron challenging the leadership of Moses. In this passage, God endorses Moses' unequivocal leadership position. Such an endorsement and such a position of authority could lead one to an exalted state of mind and attitude. However, Moses is referred to as humble.

This dependence on God by Moses results in a gentle spirit. In the scenario of his leadership being challenged, Moses does not retaliate or defend himself. Rather, “Moses was prepared to submit to this unprovoked and hurtful attack by leaving his vindication to God. This selfless, trustful, nonassertive attitude to life is thus characteristic of the virtue [humility].” Because of God’s unequivocal endorsement of Moses as the leader of his people, we must conclude that leadership, at least in Moses’ day, is incumbent upon an attitude of humility.

The account in Numbers 12 also couples Moses’ attitude of humility with an attitude of loving intercession. Moses contends with God over the punishment dealt out to Miriam because of her challenge to Moses’ leadership. Not only is Moses willing to leave his reputation and authority in God’s hands, he is also willing to pray for those who spitefully use him. Rather than wielding his authority to gain control of and overcome oppositions and threats to his leadership, Moses’ leadership is built upon a trust that God is the ultimate source and authority of one’s leadership calling and ability. In Andrew Murray’s book, *Humility*, he states:

The humble man seeks at all times to act up to the rule, “In honor preferring one another; Servants one of another; Each counting others better than himself; subjecting yourselves one to another. The question is often asked,” How can we count others better than ourselves when we see that they are far below us in wisdom and in holiness, in natural gifts, or in grace received?” The question proves at once how little we understand what real lowliness of mind is. True humility comes when, in the light of God, we have seen ourselves to be nothing, have consented to part with and cast away



self, to let God be all. The soul that has done this, and can say, “So have I lost myself in finding Thee,” no longer compares itself with others.<sup>39</sup>

### Joshua’s Leadership Position

Only be strong and courageous, being careful to act in accordance with all the law that my servant Moses commanded you; do not turn from it to the right hand or to the left, so that you may be successful wherever you go. This book of the law shall not depart out of your mouth; you shall meditate on it day and night, so that you may be careful to act in accordance with all that is written in it. For then you shall make your way prosperous, and then you shall be successful. I hereby command you: Be strong and courageous; do not be frightened or dismayed, for the Lord your God is with you wherever you go” (Jo 1:7-9).

Joshua’s leadership style is Character. Just before Moses died he formally presented his successor, Joshua, to the people. Moses had been mentoring him for years in preparation for this day. Knowing that he would not be able to enter the Promised Land himself, he realized he had to equip the next leader to finish what he has started. We should note that Joshua’s is an example of an understudy. Leaders need to be able to submit themselves under the teaching of an existing leader. God’s words to Joshua in Joshua 1:5 indicate that God would be with him just as he had been with Moses. In the progressive history of Israel, young as it is at this point in scripture, the paradigm is being entrenched that leadership involves being a submissive servant and that leadership is incumbent upon the Spirit’s involvement in the leaders life.

Henry Blackaby and Richard Blackaby make the following statement in their book *Called to be God’s Leader*:

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<sup>39</sup>Andrew Murray, *Humility The Beauty of Holiness* (Fort Washington, PA: Christian Crusade 1997).

It seems somewhat unusual that the biblical account of a mighty general like Joshua makes no mention of his size or strength or appearance. In an age where brawn counted for a lot, Joshua's physical features seemed irrelevant. In God's kingdom such things don't matter; character does. People can only do so much to improve their physical and mental abilities, but the potential for character growth is limitless. Big assignments require a certain maturity of character. Biblically, when God had an important task, he usually bypassed the most "obvious" candidates. He chose a poor, unknown teenaged girl to bear the Messiah. He chose a simple shepherd boy to be Israel's greatest king. He called on an outspoken, impulsive fisherman to become an apostle. The common denominator among all those God used mightily is character. That is not to say each of these people had "arrived" and attained perfection. But they were all willing for God to shape them and stretch them into the people He wanted for His assignments. That potential lay deep within-so deep that sometimes only God could see it-their character.

### Nehemiah's Leadership Style

The officials did not know where I had gone or what I was doing; I had not yet told the Jews, the priests, the nobles, the officials, and the rest that were to do the work. Then I said to them, "You see the trouble we are in, how Jerusalem lies in ruins with its gates burned. Come, let us rebuild the wall of Jerusalem, so that we may no longer suffer disgrace." I told them that the hand of my God had been gracious upon me, and also the words that the king had spoken to me. Then they said, "Let us start building!" So they committed themselves to the common good (Neh 2:16-18).

Nehemiah's leadership style is leading by example. After the return from exile, the prophets were joined by appointed civil leaders in giving leadership to the people of God. Nehemiah stands paramount among these civil leaders. Nehemiah's relationship to God is that of a servant (Neh 1: 6 & 11) and his relationship to the people of God is one who leads by example. In speaking of the leadership qualities of Nehemiah, Cyril Barber says:

*In the final analysis, a leader must lead by example... Nehemiah is in the forefront setting us an example... He was not greedy for*

possessions... nor was he anxious about prestige and the splendor of his court. He set an example of godliness...for others to emulate...Possessed of these qualities; it is not surprising that Nehemiah was an effective leader.<sup>40</sup>

Nehemiah's leadership follows the same basic pattern of Old Testament leadership in general. Nehemiah considers himself to be a servant to the Lord and to the Lord's people by way of example.

Nehemiah is a model of leadership for reconstruction. Nehemiah had a compelling social vision for rebuilding the people of God. Babylonian exile demoralized Judah. Jerusalem was made a wasteland. Nehemiah grieves over the conditions of Jerusalem. The values and experience groomed by years in exile presented Nehemiah with a rebuilding task. Nehemiah did what every great leader does, prays and fasted.

So it was, when I heard these words that I sat down and wept, and mourned for many days; I was fasting and praying before the God of heaven (Neh. 1:4).<sup>41</sup>

Rebuilding the walls of Jerusalem and rebuilding the people's confidence and faith in the purpose of God. Nehemiah's vision of reconstruction was practical, resourceful, and transformational. Nehemiah met opposition with courage and imagination as nothing was permitted to stop God's work. Self-determined leaders are able to remain focus despite many distractions. Nehemiah's style of leadership reveals that the longing for reconstruction comes from grief that arises from looking out over the city with a vision of newness. Like the author, much of Nehemiah's energy to rebuild came from tears, from deep desire and commitment to deconstruct a broken leadership regime and reconstruct

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<sup>40</sup>Cyril J. Barber, *Nehemiah, and the Dynamics of Effective Leadership* (Neptune, NJ: Loizeaux Brothers, 1976).

<sup>41</sup>John Maxwell, *The Maxwell Leadership Bible*, (Nashville, TN: Nelson 2002), 575.

vision and effective leadership. We learn from Nehemiah how leaders can turn negativity and hopelessness into rebuilding vision and partnership.

### Habakkuk's Leadership Style

I will stand at my watch post, and station myself on the rampart; I will keep watch to see what he will say to me, and what he will answer concerning my complaint. Then the Lord answered me and said: Write the vision on tablets, so that a runner may read it. For there is still a vision for the appointed time; it speaks of the end, and does not lie. If it seems top tarry, wait for it; it will surely come, it will not delay. Look at the proud! Their spirit is not right in them, but the righteous live by their faith (Hb 2:1-4).

Habakkuk's leadership style is Integrity. The vision was that the Israelites were about to go through a major chastening experience by going into captivity by the Chaldeans, and be physically removed to the distant city of Babylon. They were about to be driven out of their cherished Promised Land. But there was a hint of deliverance. The vision also spoke of the eventual *spoiling of the spoiler*. Though the unrighteous and righteous alike were to go through this punishment, they should not utterly despair. The *just* ones should retain their belief in an ultimate deliverance and live in accordance with that faith.

Habakkuk was one of those who did have such a confident faith. In his beautiful poetic prayer in chapter three he concludes by saying: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the LORD, I will joy in the God of my salvation" (Hb 3:17,18).

This section will serve as a transition from the Old Testament examples of leadership to the New Testament examples of leadership. The writer will look at Jesus and Titus' leadership style.

### Jesus' Leadership Style

The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor (Lk 4:18).

The leadership paradigm taught and modeled by Jesus is one of sacrificial servanthood. This type of servanthood is characterized by humility and a willingness to prefer others ahead of oneself. Of course, this ultimate form of servanthood culminated in Christ's death on the cross. Both the words and actions of Christ are clear concerning his paradigm of his leadership. Those who would be leaders in his community of disciples must be humble, self-abasing, self-sacrificing servants. Tom Marshall's words on this subject are especially enlightening,

The servant leader is first and foremost a servant by nature, it is what he is, not merely what he does. Servanthood is the motivation that drives his behavior, and motivation is all-important in a servant."<sup>42</sup>

Before leaving this epoch of history, it should also be noted that Jesus, in his earthly ministry, is both full of the Spirit and led by the Spirit (Lk 4:1). He is the anointed of the Lord, the Messiah. He ministers in the power of the Spirit. And he commanded those who were to lead his church to wait for the power of the Spirit to come upon their own lives in order to equip them for effective servanthood (Acts 1:4-5).

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<sup>42</sup>Tom Marshall, *Understanding Leadership*, (Grand Rapids, MI: Baker Books, 1991).

Jesus' servant attitude was probably his most outstanding characteristic.

Following the tender moment when Jesus washed the disciples' feet, he said: I have set you an example that you should do as I have done for you (Jn 13:15). Jesus was a master teacher, patient mentor, mass communicator, and compassionate healer. His priorities, mission-driven determination, unwavering obedience, and dauntless suffering are a challenge to every generation.

Jesus was submissive to the authority and will of the Father. He was a leader and people followed him. He never took advantage of people or used them to achieve selfish pursuits. He led with conviction but not at the expense of kindness. He shared his vision of a new creation, a new day, and an eternal home. People embraced the vision and never let go. No one was wise or more influential than the leader, Jesus Christ.

In *The Leadership Genius of Jesus* we read; I once knew a man with tremendous leadership potential. He was a salesman for a chemical company, and I needed his help leading a project I was managing. He was perfect: self-motivated, able to focus on tasks, effective with people, a quick problem solver, and a motivator.

We also read that "Jesus wrestled with overconfidence among his disciples. On many occasions, Jesus gave them authority to cast out demons, heal the sick, and proclaim his message. Heady stuff. It would be difficult for any of us to handle that kind of authority without sometimes looking in the mirror and smiling.

More than once, Jesus warned them not to be too cavalier about themselves and what they could do. For example, he sent them out to reach in the countryside, and they returned with news of victory and success. In sharing their excitement, Jesus said, "I

have given you authority over all the power of the enemy...But don't rejoice just because evil spirits obey you; rejoice because your names are registered as citizens of heaven"

There is everything good about having big dreams and ignoring people who say they cannot be fulfilled. What is tricky (but essential) is balancing dreams with actuality. Keep a close watch on your self-confidence meter. Do not over-rev it. Great leaders play within their own sphere of talent, knowing that creeping overconfidence can wipe them out.<sup>43</sup>

It is clear that there is great continuity between the Old Testament servant-leadership and the teachings and example of Jesus. Thus, we may conclude that the creative purpose of God for leadership among his people did not change between the Testaments. If anything, in the teachings and example of Christ, the paradigm of obedient charismatic servant-leadership became more entrenched and enhanced.

### Titus' Leadership Style

Show yourself in all respects a model good works, and in your teaching show integrity, gravity, and sound speech that cannot be censured; then any opponent will be put to shame, having nothing evil to say of us (Ti 2:7-8).

To achieve a better understanding of these two verses, the reader must have a clear knowledge of the context in which it was written.

The book of Titus, along with 1 and 2 Timothy, is known in Christian tradition as a pastoral letter or epistle. The pastoral epistles were given this title by Aquinas in the thirteenth century, then in modern times by the German scholar, Paul Anton, in the first

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<sup>43</sup>William Beausay II, *The Leadership Genius of Jesus* (Nashville, TN: Nelsou Publishing, 2009).

half of the eighteenth century.<sup>44</sup> These letters have been grouped together primarily due to their commonality. They all largely focus on the pastor's duties in the church, and they are all addressed to individuals rather than churches.<sup>45</sup>

The letter written to Titus is the shortest of the three Pastoral Epistles. In this letter, Paul writes to Titus giving him various instructions on how to provide effective leadership to the churches in Crete. Titus is called upon to deal with some challenges and set things in order in the church communities on the Island of Crete. The people in Crete are not an easy group of people to deal with, and Titus would need an extraordinary amount of love and patience to lead this church. This church needs a lot of teaching and structure.<sup>46</sup> Since the churches in Crete are newer, the concerns in the Epistle written to Titus focus less upon false teaching and more on the church as God's people in the world.

The dominant theme in this epistle is good works, exemplary Christian behavior for the sake of outsiders. If Titus' teachings are to be effective, the witness of his own life must support them. He is himself to be the demonstration of all that he teaches.<sup>47</sup> Titus now is presented with the tremendous task of not only talking to men about Christ, but modeling the characteristics of Christ as well.

The letter to Titus opens with greetings from the Apostle to his son and co-laborer in ministry. Then Paul lays out his plans for Titus while in Crete. Essentially, Paul tells

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<sup>44</sup>J. L. Houlden, *The Pastoral Epistles: 1 and 2 Timothy, Titus*, Tpi New Testament Commentaries (Philadelphia, PA: SCM Press; Trinity Press International, 1989), 15.

<sup>45</sup>*Ibid.*, 16.

<sup>46</sup>J. N. D. Kelly, *A Commentary on the Pastoral Epistles: 1 Timothy, 2 Timothy, Titus*, Black's New Testament Commentaries (London, UK: A. & C. Black, 1963), 238.

<sup>47</sup>William Barclay, *The Letters to Timothy, Titus, and Philemon*, Rev. ed., The Daily Study Bible Series. Rev. Ed. (Philadelphia, PA: Westminster Press, 1975), 252.



Titus to organize the Christian communities in the island by setting up responsible ministers/elders and by combating false teaching.<sup>48</sup> The Apostle gives Titus the qualifications, which he is to use for selecting elders. The qualifications for elders listed in Titus closely resemble the ones found in 1 Timothy chapter three. This was not a coincidence of repetition; it was rather the Apostle demonstrating the standard and qualifications for God's leaders do not vary. The one qualification Paul devotes special attention to is how the elder must be one who has taught his own family in the faith. "The elder/bishop, manager (steward) of God's household, the church community, demonstrates his aptitude for church leadership by his performance at his own household."<sup>49</sup> The Council and Carthage later laid it down: "Bishops, elders and deacons shall not be ordained to office before they have made all in their own household members of the Catholic Church. The basis for this teaching is to emphasize the point that leadership begins at home."<sup>50</sup>

The next few verses stress the necessity of leaders possessing Christ-like and moral character. These are necessary qualities if an individual is to be respected and suitable for the position of elder/overseer. Due to the false teaching in Crete, elders must also be able to contradict false teachers. The elder's doctrinal function is to be a teacher and apologist of the gospel.<sup>51</sup> Furthermore, it has been said:

A Christian official must cleave to the true message as it has been taught. In light of this, the minister must have clear convictions and an understanding of the teaching (presumably that which was

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<sup>48</sup>Kelly, *Commentary on the Pastoral Epistles*, 229.

<sup>49</sup>Benjamin Fiore and Daniel J. Harrington, *The Pastoral Epistles: First Timothy, Second Timothy, Titus*, Sacra Pagina Series (Collegeville, MN: Liturgical Press, 2007), 201.

<sup>50</sup>Barclay, *The Letters*, 260.

<sup>51</sup>Lea and Griffin, *1 & 2 Tim, Titus*, 285.

passed on by oral tradition, although it may possibly refer to some written records,) and he must be prepared to hold firmly to the truth even in the face of opposition. Only so will he be able to perform the double task of exhorting others and correcting those who contradict the truth.<sup>52</sup>

This can only be accomplished by using sound doctrine. For this reason, Paul insists that Titus, and those whom he would choose to be elders, be rooted in sound doctrine.

Being able to contradict false teaching was one major function of Titus and those he appointed as elders. However, they also must be able to refute those who oppose sound doctrine. The Greek verb used here for refute is *elegchein*, which suggests an educative dimension in confronting false teachers who contradict the gospel message.<sup>53</sup> Another scholar suggests the use of strong medicine for such teachers. “They must be silenced, literally muzzled to prevent their doing their damage.”<sup>54</sup>

Having addressed Titus’ duties with regard to elders and false teaching, Paul now instructs Titus to teach various groups within the church how to meet certain standards of behavior. Paul singles out five groups to receive specific teaching: older men, older women, young women, young men and slaves. These dynamics make up the demographics of the churches in Crete.<sup>55</sup> Each group is to be taught and challenged to behave in ways consistent with sound doctrine. The dominant point Paul strives to enforce to Titus is that good behavior flows from sound doctrine, and how divergence from this doctrine can only produce moral disaster and social disorder.<sup>56</sup> By requiring

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<sup>52</sup>Guthrie, *The Pastoral Epistles*, 198-199.

<sup>53</sup>Lea and Griffin, *1,2 Tim, Titus*, 286.

<sup>54</sup>Guthrie, *The Pastoral Epistles*, 199.

<sup>55</sup>Lea and Griffin, *1,2 Tim, Titus*, 295.

<sup>56</sup>*Ibid.*

each of the groups to observe a high standard of conduct, Paul is showing concern for the good reputation of the church, as well as for the furtherance of the gospel in an environment of doubtful morality.<sup>57</sup> In the same vein of thought, the Apostle Paul urges Titus to be an example, not simply an exhorter, as stated in the selected passage (Ti 2:7-8).

It is interesting to note, Paul writes more about Titus the example than he does Titus the exhorter. The implication is his teaching will be more effective if it is displayed through his lifestyle rather than just heard via his teachings. The common expression *more is caught than taught* aptly sums up the power of teaching by personal example.<sup>58</sup> Personal example plays a major role in the lives of all leaders. Congregations and communities hear what leaders say however, because of their manner of service; their voice is sometimes received with uncertainty. Therefore, as Paul emphasizes to Titus, the best way for the head leader to teach integrity and moral Christian behavior is to demonstrate it by the way they live.

In chapter 2:7, Titus is given directives as a Christian minister to serve as an example by doing what is good. Simply put, the teachings of Titus will not be effective unless they are supported by his actions in life. Although teaching can refer to what is taught, here it refers primarily to the action of teaching since the qualities, which follow, apply more naturally to the action than to the content.<sup>59</sup> In matters of content, Titus is instructed to show integrity and seriousness in his teaching.

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<sup>57</sup>Kelly, *Commentary on the Pastoral Epistles*, 241

<sup>58</sup>Lea and Griffin, *1, 2 Tm, Titus*, 304.

<sup>59</sup> Bruce Manning Metzger, David Allan Hubbard, and Glen W. Barker, *Word Biblical Commentary* (Waco, TX: Word Books, 1982), 413

The overall message is one, which summons Titus, and all those who walk in similar shoes, to be examples of Christ-like character in word and deed. The power of one's teaching is best displayed when one's witness is consistent with his or her walk. When what an individual teaches is evident in his or her life it provides a visible example of Christ-like behavior.

### **Summary of a Biblical Theology of Leadership in Ministry**

In dealing with leadership problems within the African church, Gottfried Ose-Mensah makes these statements:

But the model of leadership that the Scriptures consistently commend to the people of God is instead what we may call the "servant-leader"... We find this model applied to all legitimate leadership in the Bible. In both the Old and the New Testaments those who are qualified for appointment as leaders among the people of God are always appointed to serve. Whether appointed as prophets, priests, or kings, they are not to lord it over God's people but to serve them.<sup>60</sup>

Our biblical survey lends validity to Osei-Mensah's remarks. Throughout Scripture the paradigm of obedient servant-leadership, empowered by the Holy Spirit, is the paradigm that God places upon those who would be leaders. A proud, arrogant, self-indulgent, and vindictive leadership style is in no way a proper leadership style for those who would lead in the household of faith. Jesus is the paramount leadership example and his example is built upon sacrificial servanthood. New Testament leaders, from apostle to deacons, consider themselves as merely servants; servants following the footsteps of Jesus and who is calling and equipping came from the power of the Holy Spirit.

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<sup>60</sup> Gottfried Ose-Mensah, *Wanted, Servant Leaders (Theological Perspectives of Africa)* (Oxford, UK: African Christian Press, 1996).

### Theological Foundations

In the book *Liberation Theology*, Robert Brown states that there is a new way of doing theology, which emerged from Latin America, called Liberation Theology. Brown believes that liberation theology radically challenges traditional concepts and practices of who does theology, of how theology is done and where theology is done and what the focus of liberation theology ought to be. In the past, we have viewed theology been accomplished by the experts, who although they sometimes worked in the heat of the battle, more often worked in the relative calm and detachment of the seminary or university, using texts of the past as their basic resources, producing large and scholarly tomes of “systematic theology, replete with footnotes, foreign phrases, and intricate arguments that could conserve and interpret the past for the sake of the present.

Robert Brown describes Liberation Theology as an “attempt to look at the world in terms of involvement with the under-privileged and oppressed, and to find within the Christian gospel both the analytic tools and the energizing power to work for radical change in that world.”<sup>61</sup> According to Brown, “Theology is ‘critical reflection on praxis in the light of the Word of God.’ If we break that statement down into its component parts it is not so threatening.”<sup>62</sup>

In order to understand why theology operates as it does, we must have some appreciation of the historical background. Traditionally, Western Christianity argued that the trust of the Christian faith and the certainty of religious knowledge were based in (1) the authority of divine revelation, as expressed in Scripture and tradition; (2) the teaching

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<sup>61</sup>Gerald H. Anderson, Thomas F. Stransky. *Mission Trends* NO. 4 *Liberation Theologies* (Broadway: Paulist Fathers, Inc. and Wm. B. Eerdmans Publishing Co, 1979).

<sup>62</sup>Robert Brown, *Liberation Theology* (Louisville, KY: Westminster/John Knox Press, 1993).

authority of the institutional church, guided by the continuing presence of the Spirit; (3) the occurrence of miracles, especially the resurrection of Jesus Christ, which proved the truth of faith through direct divine action in the world; and (4) reason reflecting on our experience of the world, which could establish by rational arguments such basic claims as the existence of God and the goodness of God's design and providential governance of the world. All of these traditional grounds for the certainty of religious knowledge were challenged and undercut by the Enlightenment and the growth of modern science.

The combined effects of developments in philosophy, the empirical sciences, and the study of history led the Enlightenment to views of knowledge markedly different from those of the past, views that characterize the whole of the modern period. The Success of the empirical method of science and the shift to concentration on the experience of the human subject in philosophy led to the view that all knowledge must be based in experience. The only useful concepts are those derived from experience, and the only trustworthy ideas are those that have been tested against experience. Only the rational, responsible subject can determine to what extent our ideas give us knowledge of the truth; no external authority can establish truth independent of experience and reason.<sup>63</sup> Theology is the continuing attempt to express and interpret this religious experience in relation to the human experience of life in the world. Schleiermacher thus advanced on Kant's solution by recognizing that religious knowing and acting flow from a distinctive type of experience that is inherently related to our human experience of life in the world.

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<sup>63</sup>Donald Musser & Joseph Price, *Handbook of Christian Theology*, (Nashville, TN: Abingdon Press, 2003).

Most theologians today operate with some version of this very general form of the theological method, but contemporary theology is amazingly diverse in its concrete manifestations. This pluralism in contemporary theology makes it at once exciting and confusing. Some of the confusion can be eliminated by recognizing that the pluralism is largely due to (1) the different types of experience or aspects of experience theologians choose to analyze; (2) the different philosophical tools theologians employ in the analysis and interpretation; (3) the different hermeneutical, epistemological, and metaphysical convictions of various interpreters; and (4) the different purposes motivating and governing the interpretations. Types of theology that originated in very different environments also tend to converge around common concerns and purposes.

Liberation leads to transformation. This means that it is intended to effect change in the nature and structure of persons and society. Moreover, transformation means that the condition of one's mental and physical existence has been altered. Paul says, in the Book of Romans, "Do not be conformed to this world but be transformed by the renewal of your mind..." Liberation is a precondition of transformation. This means that before one can actually change one's life situation one needs to be free to do so. The process of transformation begins with a new understanding of consciousness which requires a mental and spiritual transformation.

In order for an individual or a society to be liberated and, ultimately, transformed, that individual or group needs first to understand that liberation means that his or her thoughts and actions are not simply a reflection of the thoughts of others, but rather of the ability to think and do for oneself.<sup>64</sup>

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<sup>64</sup>James H. Harris, *Preaching Liberation*, (Minneapolis, MN: Fortress Press, 1995).

In this pursuit of Developing Leaders for Church Growth, the writer has identified the theological pattern found in the Scriptures regarding the choice and development of leaders. As the ultimate handbook for the believer, there are apparent words in the Bible, such as appoint, separate, call, and send, which provide scriptural insight into God, Himself calling and preparing His leaders. George Barna, the author of *Leaders on Leadership* writes:

The need to raise up transforming leaders is matched by the opportunity. As the psalmist said, "For no one on earth—from east or west, ... can raise another person up... God alone... decides who will rise and who will fall" (Ps. 75:6,7, NLT). God in His sovereignty has always raised up leaders for His people—The Moseses and Joshuas who helped His people move from Egypt into the Promise Land, the Peters and Pauls who helped the church shift its focus from Jews in Jerusalem to peoples of the entire world."<sup>65</sup>

James Harris states: In the black church, Christian education focuses on understanding God through Jesus Christ as the liberator, redeemer, or deliverer. This theme of liberation must permeate the entire church curriculum. In *To You Who Teach in the Black Church*, James D. Tynes says:

Until very recently, the main thrust in curriculum thinking and planning has been designed to perpetuate and lift to the highest levels of life the heritage of the white world, religiously and culturally. So effective was that design that black folk are still, for the most part, conditioned to think and feel that the white world lifts up the only significant curriculum content for the advancement of world culture and religious sainthood... There has begun to emerge in the black world a consciousness that there are rich reservoirs of black heritage that can begin to be drawn upon to give rise to black pride, self-esteem and self-acceptance.<sup>66</sup>

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<sup>65</sup>Barna, 124.

<sup>66</sup>Harris, *Pastoral Theology*.



It is the writer's belief that church leaders should be called of God to lead the people of God. Therefore, a prerequisite of spiritual leadership must be a relationship with God. E. Glenn Hinson writes in his book *Spiritual Preparation for Christian Leadership*, "The central concern of a Christian leader should be the same as that of every Christian, namely, an intimate personal relationship with God. You want to know God, to partake of the life of God, not just to know about God."<sup>67</sup>

David, the writer of the Psalms, declares, "As the deer longs for flowing streams, so my soul longs for you, O God. My soul thirsts for God, for the living God" (Ps 42:1-2). Most of the divine encounters throughout the Bible have related directly to God's call and necessity. For the Christian leader, the call of God is the point of revelation, a position where one can recognize personal foundation for purposeful ministry. Willimon states:

All historic rites of ordination include a general examination of candidates for ministry. It is interesting that ordination begins with so strong an ethical examination and injunction. Ministry is apparently a vocation that is against our natural, cultural inclinations. Therefore the church enjoins us to remember that we are called, that ministry is God's idea before it is ours, to seek God's help to be faithful to God's calling.<sup>68</sup>

As we continue on our journey of preparing men and women of God for church leadership, we must open the mystery of God's calling. Evans recognizes that God "created the human race to rule over His created order."<sup>69</sup> Psalm 8 declares:

When I consider Your heavens, the work of Your fingers, the moon and the stars, which You have set in place, what is man that

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<sup>67</sup>Glenn E. Hinson, *Spiritual Preparation for Christian Leadership* (Nashville, TN: Upper Room Books, 1999), 36.

<sup>68</sup>Willimon, 22.

<sup>69</sup>Evans, 26.

You are mindful of him, the son of man that You care for him?  
 You made him a little lower than the heavenly beings and crowned  
 him with glory and honor. You made him ruler over the works of  
 your hands; you put everything under his feet.

The writer has been challenged to consider how it is that emerging church leadership has and are able to acknowledge the call of God. It must be noted, that unlike secular leadership, spiritual leadership requires superior spiritual authentication, which can never be generated by one's self. There must be an encounter with the Divine. There must be a call to leadership. Tony Evans writes, "Your calling is the divine mission to which God has ordained you and that he has burned into your heart and equipped you to accomplish to bring Him glory and to advance His kingdom."<sup>70</sup>

Throughout the course of history, numerous theologians have studied, argued and taught on the subject regarding the call of God. Dr. Rudolph McKissick in his doctoral dissertation states: "Leaders must be chosen, not on skill and/or length of tenure in the context, but solely on the principles as expressed in God's Word."<sup>71</sup>

The Holmans Bible Dictionary offers a meaning of the word call or calling:

To call means to invite or summons. Calling in the sense of naming has special importance. The New Testament refers to the Christian life as a calling. The basic call is to Christ as Lord and Savior. Thus, all Christians are "called ones". It is employed in a comprehensive way to depict what has happened to those who through the Father's love are now called children of God. However, there are further callings to special ministries. The noun "calling" takes on great significance in the New Testament, especially in the writings of Paul. There is the goal of calling. We are called to salvation, holiness, and faith to the Kingdom and glory of God to an external inheritance to fellowship and to serve.

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<sup>70</sup>Ibid., 97.

<sup>71</sup>Rudolph McKissick, *From Conflict to Calling* (Dayton, Ohio: United Theological Seminary, 1995), 34.

The means of calling is clearly stated as being through grace and through the hearing of the Gospel.<sup>72</sup>

Throughout the New Testament, there are several passages that state the importance for all disciples to realize that they have a calling from God. The following scriptures illustrate this fact:

- 2 Timothy 1:9 “He saved us and called is with a holy calling.”
- 2 Peter 1:10 “Give diligence to make your calling and election sure.”
- 1 Thessalonians 2:12 “Who hath called you into His Kingdom and glory.”
- Hebrews 3:1 “Ye are partakers of the Heavenly calling.”
- Romans 1:6,7 “Ye are called of Jesus Christ.”
- Ephesians 4:1 “Walk worthy of the vocation wherewith ye are called.”

The writer acknowledges that there are certain factors that necessitate one's calling. The call of God is specific and unique for the purpose God has destined for life. However, the call of God has two different sides that make a completely balanced whole as it relates to the Body of Christ. In his book, *The Making of a Leader*, Frank Damazio shares that the Body of Christ has been called to both governmental and congregational ministries. He writes:

There is a great difference between the governmental ministries and the congregational ministries. Governmental ministries are given divine authority to rule the Body of Christ through the offices invested in them, the offices of the apostle, prophet, evangelist, pastor, or teacher. To function in one of these offices, a person must receive a call from God, and under His authority, to carry out His purposes. To function in a congregational ministry, a person must understand his position of responsibility and his

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<sup>72</sup>Trent Butler, *Holman Bible Dictionary* (Nashville, TN: Holman Bible Publishers, 1991), 223.

limitations. Each part of the Body of Christ has received a call from God, but not necessarily to function in a governmental ministry.<sup>73</sup>

Many scriptures in the Old Testament depict the phenomenon of so-called leadership without the call of God. Every passage concludes with the self-same end: going forth on their own initiative, without the Lord sending them, these men failed. In the book of Jeremiah, the subject concerning the call of God is substantiated. God's warnings come at a pivotal hour in the history of the Israelites as the remnant of Judah is threatened with captivity in Babylon. It is apparent that Jeremiah spoke out concerning the false prophets, those spiritual leaders of Israel who were leading the people to believe the lie that God would not punish His people for disobedience. The people later encountered disaster because they supported what their leaders had been telling them. Continuing to follow these false leaders, the prophet Ezekiel was called to respond. Jeremiah speaks:

I sent them not, neither commanded them, therefore they shall not prosper this people at all”<sup>74</sup> “I have not sent them, saith the Lord”<sup>75</sup> “Then said the prophet Jeremiah unto Hananiah the prophet, ‘Hear now, the Lord hath not sent thee, but thou makest this people to trust in a lie’”<sup>76</sup> “They falsely prophecy, I have not sent them, saith the Lord”<sup>77</sup>

George Barna considers the purpose of leadership development. He responds concerning the development of leadership programs:

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<sup>73</sup>Frank Damazio, *The Making of a Leader* (Portland, OR: City Bible Publishing, 1988), 40.

<sup>74</sup>Je 23: 21,32.

<sup>75</sup>Je 27:15.

<sup>76</sup>Je 29: 9, 31.

<sup>77</sup>1 Sm 8:15.

Is it primarily an organizational purpose: to help emerging leaders fill leadership roles? Or is it far more personal, organic, and transformational: to help young leaders lead more like Jesus? At one level, leadership roles and skills can be taught and learned. Leadership can only be experienced and lived on a far deeper level. Both the being and the doing, the character and the skills are important. The being like Jesus, however, brings to the doing the eternal kingdom perspective.<sup>78</sup>

Scholars have argued for centuries concerning the idea that leaders are born and not made, vice versa. Although there may be leaders and leadership models that can support either argument, it is the writer's belief that there are three ways by which a person can be placed into leadership. First, God can appoint them; secondly, man may appoint them; and thirdly, persons may appoint themselves.

Korah, a man identified in Numbers chapters 16 and 17, is an example of a self-appointed leader who rebelled against the divinely appointed leadership in Moses. He represents self-willed and presumptuous men who want authority that has not been given to them. The man, Korah, helps us to know that a self-appointed leader takes upon himself the authority and responsibility of a spiritual office into which he has not been divinely called. J. Oswald Sanders writes: "Desiring to be great is not a sin. It is motivation that determines ambition's character. Our Lord never taught against the urge to high achievement, but He did expose and condemn unworthy motivation...true spiritual leadership will never 'campaign for promotion.'"<sup>79</sup>

Saul is an example of man-appointed leadership. It is the rationale of man-appointed leaders that they have received a call from God for the office for which they seek, but the call is by the authority of human vessels, who are not speaking by the

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<sup>78</sup>Ibid., 126.

<sup>79</sup>Oswald J. Sanders, *Spiritual Leadership* (Chicago, IL: Moody Bible Institute, 1994), 14, 15

authority of God. Samuel was sent to the people of Israel to give the people what they wanted a man to lead over them. It was that direction that Samuel followed. He gave them a leader appointed only with earthly authority, a ruler who could only utilize earthly resources. Saul's job description is listed in 1 Samuel 8:11-17.

He will take your sons and appoint them for himself" (1 Sm 8:11)  
 "He will appoint many men to work in his ground, to harvest his crops, to make his instruments of war and his chariots" (8:12)  
 "He will take your daughters to be perfumers, cooks and bakers" (8:13)  
 "He will take the best of your fields, vineyards and give them to his servants" (8:15)

The key points of information of Saul's description is the term, "he will take."

The man appointed leader is destined to rob and spoil the people of the Lord to accommodate his own selfish desires. Evans writes "God created us for His glory. So whenever we try to take glory unto ourselves and live independently of God, we are living well beyond our privileges."

Aaron is another example of man-appointed leadership. Moses, that fearless Israelite leader, was challenged with chaos as a result of Aaron's promotion due to Moses' unpredictable return. Exodus 32:1 is the verse where we see this example of man-appointed leadership:

When the people saw that Moses was so long in coming down from the mountain, they gathered around Aaron and said, "Come, make us gods who will go before us. As for this fellow Moses who brought us up out of Egypt, we don't know what has happened to him.

The call and anointing of David offers clarity to our understanding of God-appointed leadership. His brothers had countenance and craftiness, but David had a heart that captivated God. "Do not look at his appearance or at his physical statue, because I

have refused him. For the Lord does not see as man sees; for man looks at the outward appearance, but the Lord looks at the heart.”<sup>80</sup>

Adam Powell, Jr. contributes the following statement that influences our awareness of God appointed leadership:

So, with the awareness of God one looks around beyond the beauty of the superficial and truths of the relative. One looks for beauty in all things because all things come from the Creator of beauty. A chain reaction is set up, not the chain reaction that comes from the beauty of the superficial nor the truth of the unpopular word, but a chain reaction that leads to goodness from the beauty that is within and the truth that makes one free.... We are not, therefore, to be judged by the position that we hold in church, nor by our years of membership, nor by the contributions that we make to our church life. For if God looks not on the outer man, how can we?<sup>81</sup>

How does God choose those who shall be leaders within the Body? God-appointed leadership should remain the guide by which spiritual leadership should be sanctioned. We must again understand that God chooses leaders to function in given capacities. The Bible shows us that when God chooses a person to lead His people, someone who is ready to commit to full discipleship and to take on the responsibility for others, that person is used to the limit. These leaders must still face the challenges of humanity, but in spite of their shortcomings, they remain God’s choice for spiritual leadership. As it relates to the challenges of leadership, Cleophus LaRue, author of *The Heart of Black Preaching* writes:

All peoples have had to endure something. While life experiences of Blacks certainly impact and color their interactions with God and Scripture, it is the sovereign God at work in and through these experiences that characterizes the essence of Black preaching. Black Christian faith and concomitantly Black Christian preaching

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<sup>80</sup>1 Sm16:7 (NRSV).

<sup>81</sup>Adam Clayton Powell, Jr., *Adam By Adam* (New York, NY: Kensington Press, 1971), 41.

involve the positive response of the total person to the initiatives of almighty God.<sup>82</sup>

J. Oswald Sanders writes:

Many people regard leaders as naturally gifted with intellect, personal forcefulness, and enthusiasm. Such qualities certainly enhance leadership potential, but they do not define the spiritual leader. True leaders must be willing to suffer for the sake of objectives great enough to demand their wholehearted obedience.... Spiritual leaders are not elected, appointed, or created.... God makes them alone. A person must qualify to be a spiritual leader.<sup>83</sup>

The following words provide for us spiritual insight as to how God calls His leaders. Each word illustrates the divine power of God in the choosing and calling of leaders.

**Appoint.** The Hebrew word for *appoint* means to oversee, to care for, and to watch over. Here are some of the examples of those whom God appointed. It must also be noted, that the God-appointed leadership may be the instruction of one person to another. It is then man's responsibility to hear God when there are subsequent appointments.

- Numbers 3:10 "Thou shalt appoint Aaron to his office."
- 2 Samuel 6:21 "God chose and appointed me David ruler over the people."
- Numbers 27:16 "Joshua was set (appointed) man over the people."

**Separate.** The Hebrew word for *separated* means to set off by boundaries, to appoint, to set aside. The following are some examples of those whom God separated:

- Deuteronomy 10:8 "The Lord separated the tribe of Levi."

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<sup>82</sup>Cleophus LaRue, *The Heart of Black Preaching* (Louisville, KY: Westminster John Knox Press, 2000), 115.

<sup>83</sup>Saunders, 18.



- 1 Chronicles 23:13 “The Lord separated, that He should sanctify the most holy things.”
- Romans 1:1 “Paul.....called to be an apostle, separated unto the gospel of God.”

Call. The Hebrew word for *called* means to accost a person, to call out by name.

The word *called* is used in the following references:

- Exodus 3:4 “God called (Moses) from the burning bush.”
- 1 Samuel 3:4,18 “The Lord called Samuel.”
- Mark 1:20 “Jesus straightway called the disciples.”

Send. The Hebrew word for *sent* means to send away for a specific reason. The following are some references in which the word *sent* is used:

- Genesis 45:7 “God sent me before you to preserve you.”
- Zechariah 2:8 “The Lord hath sent me unto the nations.”
- Luke 4:18 “He hath sent me to heal the broken-hearted.”

### The Leader as Servant

Most people would say that the leader is the person who directs, administrates, organizes, and makes the difficult decisions. However, this definition lacks a very essential component of genuine leadership; a leader is one who serves. In order to understand how God clearly defines or what the writer believes is the essence of *spiritual leadership*; we must examine how the word *leader* is used in the Scriptures. The term leader is only used six times in the King James Bible. In fact, the word much more frequently used is the word *servant*. In the Old Testament, Moses is not referred to as “Moses, my leader,” but “Moses, my servant.”<sup>84</sup>

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<sup>84</sup>Jo 1:1.

The term servant speaks of low prestige, low respect, and low honor, which makes leadership unattractive, especially for those seeking status or position. A spiritual leader must have the inner attitudes and motivations, and the outer service, of a servant. However, Jesus declares, “Whoever wants to become great among you must be your servant, and whoever wants to be first must be a slave to all.”<sup>85</sup>

It is obvious that this concept may be unattractive to potential leaders, but it must be clearly stated that the “servant” model is His requirement for those who want to lead in the Kingdom of God. Rank and honor are not identifiable or suggestive descriptions for spiritual leadership. God designates spiritual ministry and leadership according to His Sovereign will. As important as education and proper training is, effective spiritual leadership does not come as a result of theological training or a seminary degree. Wisdom is established in the Word of God. In the epistle to the Church at Corinth, Paul states this doctrine of God’s calling in a clear manner:

For you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things that are mighty. And the base things of the world, and the things that are despised, hath God chosen, yea, and the things, which are not, to bring to nought things that are. That no flesh should glory in His presence”<sup>86</sup>

In conclusion, it remains the writer’s conviction, that leadership is God ordained. God’s leaders are always people of great courage. God’s leaders are willing to be Disciples of Christ. They understand and respect the role of the Sheppard in the local church and submit to his/her headship in ministry, working with and not against the

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<sup>85</sup>Mk 10: 43-44.

<sup>86</sup>1Cor 1:26-29.

vision God set for His church. The call of God remains essential if that leader is going to be useful for the Kingdom agenda. Barna writes, “If you have been called, you will have a sense of divine selection for the task. You will have inner conviction that, as amazing as it may seem, God wants you to lead for Him and to Him.”<sup>87</sup>

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<sup>87</sup>Barna, 26.

## **CHAPTER FOUR**

### **RESEARCH METHODOLOGY**

#### **Hypothesis**

The hypothesis for this project proposes when a pastor sets a standard of excellence for leadership and continues to display such, while providing recurring training and biblical teaching for the leaders, it will begin the process of unity among the pastor and leadership and will foster a cohesiveness and a true team effort as they see the importance of embracing the vision of the pastor. This hypothesis is based on personal experiences the writer has encountered, and discussions with other pastors whom have encountered similar situations in their churches. These experiences helped the writer understand the challenges within the context, as well as the need to address the issue of effective leadership, if the Pastor and church leaders are to be a united thriving ministry.

#### **Intervention**

The context of this ministry project was the First St. Stephen's Baptist Church in Baltimore, Maryland. First St. Stephen's is a church, which experienced many faces of leadership changes. The writer has spent several years struggling with trying to get the leaders to follow the vision of the pastor. He also noticed the effect it had on the congregation and how they were losing their respect and confidence in the leadership.

The writer became concerned when the congregation began to vocalize their lack of trust concerning the leaders and how obvious it was becoming that there was a void of unity between the pastor and leaders.

It became clear to the writer that the congregation was adapting to and running with the vision, however the leaders were slow to acknowledge and support it. The leaders changed, the roles changed, the assignments changed, but it was clear to the pastor that something more was needed among the leaders in order for the church to drive and go forward with the vision as a holistic body.

Some of the barriers, or challenges were spiritual growth, the presence of personal agendas, and the lack of understanding the vision.

The leadership as a whole needed to go back to the basics of understanding servant leadership, their role, and responsibility in supporting the pastor's vision, and how their support of the pastor affects the congregation. For any church whose front line is out of order, it brings a burden on the pastor. A Commander and Chief cannot win a battle if the front line is not on one accord. A great deal of patience, prayer and teaching will revitalize the harmony among the leadership and put them back in line with the strategy and vision of the house.

### **Research Design**

The writer's goal was to engage a focus group to obtain honest feedback regarding their outlook on the pastor/leader team effort. Additionally, the writer desired to see what areas were lacking in leadership development. Based on the writings in the book entitled, *Focus Groups*, the writer envisioned a focus group, as a very effective

research method because it “encourages participants to share perceptions and points of view, without pressuring participants to vote or reach a consensus.”<sup>1</sup> Therefore, the writer felt a focus group would provide “a way to better understand how people feel...about an issue.”<sup>2</sup> Upon completion of a series of workshops, and evaluation surveys with the focus group, the participants would be able to provide measurable data and areas that needed strengthening, as it relates to the project hypothesis.

Moreover, the writer opted to use workshops as a part of the research design because the writer believed this was the best way to empower and provoke change within the leaders. In this setting the focus group can express their concerns, ask questions and engage the pastor/presenter in conversation. In addition it gives the pastor a setting to express his vision and the importance and effective pastor/leader team within the church. These setting would allow the pastor to pinpoint particular areas without persons being picked out.

Due to the sensitive nature of the issues and emotions involved with this type of research, the writer determined the best method to use was mixed methods. According to Creswell, “there is more insight to be gained from the combination of both qualitative and quantitative research than either form by itself. Their combined use provides an expanded understanding of research problems.”<sup>3</sup> The sequential exploratory strategy was used for data collection and interpretation. This type of strategy “involves a first phase of qualitative data collection and analysis, followed by a second phase of quantitative data

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<sup>1</sup>Richard A. Krueger and Mary Anne Casey, *Focus Groups: A Practical Guide for Applied Research*, 3<sup>rd</sup> ed. (Thousand Oaks, CA: Sage Publications, 2000), 4.

<sup>2</sup>Ibid., 4.

<sup>3</sup>John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 3<sup>rd</sup> ed. (Thousand Oaks, CA: Sage Publications, 2009), 203.

collection that builds on the results of the first qualitative phase. Weight is generally placed on the first phase, and the data are mixed through being connected between the qualitative data analysis and the quantitative data collection. The purpose of this strategy is to use quantitative data and results to assist in the interpretation of qualitative findings.”<sup>4</sup>

The writer’s goal was to engage a focus group to obtain honest feedback regarding how they feel about the effectiveness of the leadership. Additionally, the writer desired to see if something could be done to bring about an attitudinal change. Based on the writings in the book entitled, *Focus Groups*, the writer envisioned a focus group, as a very effective research method because it “encourages participants to share perceptions and points of view, without pressuring participants to vote or reach a consensus.”<sup>5</sup> Therefore, the writer felt a focus group would provide “a way to better understand how people feel... about an issue.”<sup>6</sup> Upon completion of a series of workshops, and evaluation surveys with the focus group, it was envisioned, the participants would be able to provide some measurable data, as it relates to the project hypothesis.

Moreover, the writer opted to use workshops as a part of the research design because the writer believed it to be the best opportunity to have constructive dialogue with the leaders of the various ministries. It is in this setting, lay leaders can express what they feel, ask questions, and engage the pastor/presenter in conversation. In addition, it gives the pastor/presenter a setting to which he or she can lead discussions and ask

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<sup>4</sup>Ibid., 211.

<sup>5</sup>Richard A. Krueger and Mary Anne Casey, *Focus Groups: A Practical Guide for Applied Research*, 3rd ed. (Thousand Oaks, CA: Sage Publications, 2000), 4.

<sup>6</sup>Ibid., 4.

questions of the leaders without them feeling pressured to answer. Although there are other opportunities for the pastor/presenter to communicate with the leaders, the writer felt this was the more intimate and safest forum to engage them.

The focus group consisted of the official leadership and lay leaders. There were twenty in the group with each gender and age group represented.

Based on the challenges the writer encountered with leaders, as well as the information received concerning the leadership from the congregation, the writer developed 5 workshops. The standard for the six workshops was that they be biblically based, address the personal, emotional, and spiritual issues the leadership was dealing with, and included helpful suggestions for practical application for an effective leadership model. After each workshop, an evaluation survey was given to solicit feedback about the subject matter presented.

The purpose of this ministry model was to provide a practical model for rebuilding leadership. It also served as an opportunity to explore the feelings and reservations leaders had towards the pastor and their view of service. In addition, the ultimate goal of this project was to begin the process of strengthening the position of leader and bring hope to a broken church.

### **Measurement**

The information, gathered from the surveys will be used to determine what areas of leadership need reiterating. The congregation's response to the leadership during this project period will also be utilized as a measurement for the effectiveness of the project. Feedback from the focus group was gathered at the completion of the workshops. An evaluation was given at the end of workshop to measure the effectiveness of the subject



matter, the impact it had on their life, and if it prompted a behavioral or an attitude change.

### **Instrumentation**

A focus group met at the First St. Stephen's Baptist Church for six sessions over a period of twelve weeks for two hours each. A pre-survey and pre-test was given at the beginning of the study. At each session, the writer taught a workshop and an evaluation form was given after each session to generate data, which would help the writer see if the workshop was helpful. It also provided information detailing what new behaviors one might adopt as a result of what they have learned. The evaluation form and outline of workshops are included in the appendix.

## **CHAPTER FIVE**

### **FIELD EXPERIENCE**

#### **Designing the Research Project**

This chapter reviews the objectives of the project, collection of data, analysis of data, and the results of the project. Upon completion of this chapter, the reader should have a thorough view of what took place during the implementation of the project model and the results. The hypothesis of this project proposes that when a pastor teaches sound biblical principles continually and requires a standard of excellence among the leadership, it will foster a strong pastor, leader unity which will then spill over into the congregation.

The context associates and the writer conducted a focus group at First St. Stephen's Baptist Church in Baltimore, Maryland. The members of the focus group were leaders. Twenty two people participated in the focus group.

The instructive component of the focus group consisted of 5 sessions. The purpose for the five workshops was as follows: provide biblical standards for leadership, address the personal and spiritual issues of the leaders, and give an expectation for service and to revitalize the ministry through practical application. Each session was approximately two hours in length. During the workshops, dialogue was encouraged.

Below is an overview of the six workshops given during the focus group sessions.

Copies of the workshop outlines can be found in Appendix C.

1. Session One: Effective Christian Leadership: Twelve Standards for Church Leaders—This workshop provided the participants a clear understanding of the basic spiritual foundations all leaders must have. These standards are crucial to the attitude of one's heart towards serving in the Kingdom.
2. Session Two: A Vibrant Church: It Takes Teamwork—This workshop was designed to discuss how the Gospels demonstrate that Jesus embodied each of the Twenty One Irrefutable Laws of Leadership. It takes what is common to man and makes it applicable to leaders.
3. Session Three: The Role of Support Leadership—This workshop provided clarity to the position of leader and its responsibilities in supporting the pastor and his vision. It also gave anchor to what was required from the leader.
4. Session Four: Leaders Unified To Build A Stronger Church—This workshop discusses principles of servanthood and how to work as a unified body of leaders.
5. Session Five: Rebuilding to Win, Qualities of a Winning Team—This workshop provided tools for building a proper pastor/leader relationships within the church. This session also discuss the importance of teamwork and serving in your strength.

The primary goal of this project has been to provide a practical model to begin the process of strengthening the leader commitment to the pastors vision for the Body of Christ, while simultaneously strengthening personal convictions as leaders in hopes that the congregation would see a change in the effectiveness of the leadership and understand the importance of the responsibility of a leader. The expectation was that this model would help leaders learn the biblical way to lead and receive practical guidelines for effective leadership practices as well as moving forward by developing a new partnership

with the pastor. The writer, along with the context associates, established the following objectives for this project:

- A. To educate the focus group on the nature and effects of efficient leadership.
- B. To educate the focus group on their responsibilities to the congregation and the pastor.
- C. Give the members of the focus group a forum which will allow them to openly ask questions concerning the role of a leader.
- D. Understand how vital it is for continual spiritual growth.
- E. Provide principles on how the leaders should approach the future, as it relates to supporting the pastor's vision.

### **Collection of Data**

Due to the nature of the subject matter involved with this type of research, the writer determined the best method to use was mixed methods. As stated in the previous chapter, "there is more insight to be gained from the combination of both qualitative and quantitative research than either form by itself. Their combined use provides an expanded understanding of research problems."<sup>1</sup> With that said, the quantitative data will assist in the interpretation of the qualitative findings.

Twenty leaders of the congregation met with the writer to discuss the details and expectations of the focus group. At this meeting, the writer provided a brief overview of the ministry project, in addition to the purpose and expectations of the focus group. The leaders responded well to the writer and concurred to participate in the project. A pre-survey and pre-test, was administered by the writer. A post-test was administered in

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<sup>1</sup>John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 3rd ed. (Thousand Oaks, CA: Sage Publications, 2009), 203.

similar fashion at the last session of the focus group. Copies of the aforementioned survey can be found in Appendix B.

Analyzing and comparing the information obtained from these surveys measured the effectiveness of the project model. In addition to the pre and post-test, the writer administered an evaluation form after three of the five sessions in order to gain feedback on the effectiveness of the subject matter. Copies of the evaluation form can be found in Appendix C.

### **Demographical Information**

Based on the survey demographical section, these are the demographics of the focus group. Of the twenty participants:

(Gender)	Male - 25%      Female - 75%
(Age)	Ages 19 - 29 = 16%
	Ages 30 - 39 = 41%
	Ages 50 - 59 = 33%
	Ages 60 and older = 16%
(Educational Background)	Professional/Military – 8%
	2 years or less college/certificate – 41%
	4 years college – 33%
	Graduate Studies – 16%

(Economic Status)	30K and under – 33%
	31K – 49K – 50%
	50K and over – 8%
(Years of Church Membership)	0 – 10 years = 25%
	11 – 20 years = 20%
	21 -30 years = 10%
	31 – 40 years = 25%
	41- 50 years = 20%

### **Focus Group Sessions**

#### **Session One – Twelve Standards for Church Leaders**

The workshop opened with Praise and Worship, followed by prayer. The writer thanked everyone for his or her participation. A brief synopsis of the project was provided, at which point the group was asked not to call anyone by name, but to refer to the person by position. For instance, if reference was made to a Deacon, say Deacon. Once all the preliminaries were established, the writer began to share the concern about the lack of unity between the pastor and leaders as well the functionality of the ministry as a whole.

The writer then administered a pre-test. After which, the writer began to discuss the basic standards of a Christian. This dialogue was elementary to some; however to others it was very beneficial.

The writer then challenged the leaders to ask themselves several thought provoking questions:

1. Am I prepared for a leadership role?
  - Do I have faith in my ability?
  - Do I have the courage to make decisions?
  - Do I understand the position?
  - Do I have the time to be a leader?
2. Can I communicate with people?
  - Do I listen when others talk?
  - Do I have patience with people?
3. Am I approachable to all members?
  - Do I represent the church positively?
  - Do I praise individually and collectively?
4. Am I trustworthy as a leader?
  - Do I respect others?
  - Do I refrain from arguments with members?
  - Do I inspire confidence and sincerity?
  - Do I express enthusiasm to the members?
5. Can I delegate authority?
  - Do I delegate authority for ministry tasks?
  - Do I accept delegation from the pastor?
  - Do I ask for teamwork on projects?
  - Do I utilize other people's gifts?

In closing, the writer asked the leaders to adopt these twelve standards into their hearts. The group was then charged to be 100% tithes and be present weekly in one of the Christian education departments. The workshop closed with prayer.

### Session Two – A Vibrant Church

The workshop opened with a hymn, scripture, and prayer. The writer highlighted the significance of Jesus' life to the life of a leader. Some leaders at this point expressed that their leadership abilities were fine. As expected, this statement ensued a discussion

question. Then the group was asked for their opinions regarding the effectiveness of their personal leadership style/skill. When asked, these were some of the responses:

1. "I lead on my job, so leading in the church is no different."
2. "I though leading was just like supervising."
3. "If you have the position, people should automatically follow you."
4. "Well, maybe I'm in the wrong position."
5. "You can't compare us to Jesus."
6. "I think we all can benefit from taking a look at ourselves and our values as leaders."

By the end of the session, it was obvious that the members of the focus group had given thought to the information presented by the writer. The majority of the members agreed that Jesus was the true example of leadership.

The writer asked was the workshop helpful, in which the leaders responded silently shaking there heads yes. A workshop evaluation form was given at the end of the session.

#### Workshop Evaluation

	Agree	Disagree
1. The workshop lived up to my expectations.	100%	
2. The workshop questions stimulated my thinking.	85%	15%
3. The subject matter content was applicable.	100%	



4. The material presented gave sufficient information to the subject matter.	90%	10%
5. The workshop challenged my leadership abilities.	80%	20%
6. I will be able to use what I learned in this workshop.	100%	

### Session Three – The Role of Support Leader

Of the six sessions, this was the longest. Praise and Worship and prayer preceded the opening of this workshop. The workshop began with the writer posing the question: “Is it hard for leaders to follow and support the pastor’s vision? If so, why?” The group took a deep sigh before gazing around the fellowship hall.

The writer began to share the literature regarding support leadership. As predicted, this was a tense discussion primarily because the members of the group did not want everyone to know how they really felt. One of the leaders admitted it was hard for her to follow the pastor because of a previous pastor’s bad decisions. The writer and the group discussed biblical references that were applicable to the subject matter. Below are some of the responses:

1. “I don’t understand why some leaders won’t listen to the pastor.”
2. “We have too many little pastor’s in secret.”
3. “I don’t always agree with the pastor’s decisions.”
4. “We need to be praying for the pastor and we support him.”
5. “The pastor answers to God not to us.”
6. “We have to trust our pastor’s relationship with God and that he hears from God.”

7. "The members don't have any respect for the deacons anymore, because they aren't living up to their position"
8. "The official board doesn't even support evening services that looks bad."

The writer then concluded that further workshops would address the responses given during this session. The writer reminded the leaders that their call to serve comes with a responsibility to the people and accountability to God. The workshop closed with a song and prayer

#### Session Four – Leaders Unified to Build a Stronger Church

The session opened with hymn, scripture, and prayer. After a brief review of the previous sessions, the writer instructed the group to turn to (I Cor 12:12-14) to discuss being unified. Here, the writer specifically desired for the group to grasp how the body is one, yet with many members. The group spent a great deal of time discussing the importance of serving as one body, having many members working in his or her function.

The writer then asked the group if they understood the session and what outcomes would they take home from it. The following are some of the comments from the question:

1. "That we need to become servants to the house for the sake of the kingdom."
2. "The power of agreement is the force that acts as what brings us together."
3. "We can't be so busy doing work, that we miss ministry."
4. "Our priority must be on one accord."
5. "That means the leaders are not in competition for power"

The writer thanked the group for coming out and encouraged them to pray for unity in the church. The workshop ended with prayer. A workshop evaluation form was distributed at the end of the session.

#### Workshop Evaluation

	Agree	Disagree
1. The workshop lived up to my expectations.	80%	20%
2. The workshop questions stimulated my thinking.	90%	10%
3. The subject matter content was applicable.	100%	
4. The material presented gave sufficient information to the subject matter.	100%	
5. The workshop challenged my leadership abilities.	95%	5%
6. I will be able to use what I learned in this workshop.	100%	

#### Session Five – Rebuilding to Win

The workshop opened with scripture and prayer. The group spent several minutes discussing how the church would look if the leaders portrayed a Winning Team. After a variety of comments from the group regarding teamwork and how the pastor and leaders can be a viable team, the writer presented to them the story of how Nehemiah led and encouraged the people to rebuild the walls of Jerusalem. This story was utilized to encourage the group that rebuilding the effectiveness of the leadership ministry is possible. Secondly, it was chosen by the writer to make evident the shared responsibility of the leader and the pastor in the rebuilding process.

After a brief discussion about Nehemiah, the writer asked the group a few follow-up questions. The first question the writer posed was: “What qualities in Nehemiah would help rebuilding the leaders.” These are a few comments from the first question:

1. “The pastor and leaders should have regular progress report meetings and share insight.”
2. “We all need to operate in Wisdom and Patience.”
3. “We need to show a sincere concern for the people.”
4. “We need to show strong and consistent leadership.”
5. “Every leader needs to support every event and service.”
6. “We lead by example, and its not looking too good.”

The writer then introduced that *integrity and godly character* was the biggest factor necessary to rebuild. The group spent some time talking about the importance of Godly character and living a Godly life.

The session concluded with a survey followed by the writer thanking everyone for his or her participation and honest input, and then he closed with prayer.

#### Workshop Evaluation

	Agree	Disagree
1. The workshop lived up to my expectations.	100%	
2. The workshop questions stimulated my thinking.	100%	
3. The subject matter content was applicable.	100%	

- |  |      |
|--|------|
| 4. The material presented gave sufficient information to the subject matter. | 100% |
| 5. The workshop challenged my leadership abilities.                          | 100% |
| 6. I will be able to use what I learned in this workshop.                    | 100% |

## **CHAPTER SIX**

### **REFLECTIONS, SUMMARY, AND CONCLUSIONS**

This chapter restates the research project, describes the process, and summarizes the field experience and reflections of the writer. It also addresses the conclusions of the writer and lessons learned as well as recommendations for further study.

#### **Summary Field Experience**

In December of 1991, the writer was called to pastor First St. Stephen's Baptist Church in Baltimore, Maryland. St. Stephen's is church that has experienced much transition in its leadership functionality. When the writer was first called to pastor the church, he was not privy to the power struggle within. A few months after his arrival, the writer began to sense the power struggle within the leaders. Some of the behaviors displayed included lying on each other, control of the church's finances, manipulation of the congregation, cliques and distrust. The disposition and actions of various leaders proved they had a choke hold on the church. As a result of the behaviors displayed by a portion of the leaders, the writer spent the next few years attempting to build agreement among the leaders and cast the vision for the house. Twenty one years later, the writer still faces the same challenge of building unity and the lack of support for the vision.

After piecing together some of the data surrounding the history of the church, the writer decided to create a model for training the leaders. This would be vital in order to move this church forward. After much prayer, the writer decided to involve a focus group in training and obtain feedback on the subject matter. The focus group was given five workshops as a component of the research design. This method was largely chosen because workshops provide an opportunity to have constructive dialogue with the leaders of the church. Using this setting, offers the opportunity for the group to express their feelings about the effectiveness of the ministry. In addition, it will enable the presenter to teach biblical principles and ask questions about the importance of leadership.

The writer utilized the mixed methods approach for the research design. The sequential exploratory strategy was used for data collection and interpretation. This type of strategy as stated by John Creswell, “involves a first phase of qualitative data collection and analysis, followed by a second phase of quantitative data collection which builds on the results of the first qualitative phase. The purpose of this strategy is to use quantitative data and results to assist in the interpretation of qualitative findings.”<sup>1</sup>

The information gathered concerning the participants’ attitudes towards their spiritual growth, leadership skills, and biblical knowledge was organized via comparative methods. The attitudes of the focus group were tested using a pre-survey, pre-test at the beginning of the workshops and post-test at the completion of them. An evaluation was distributed at the end of each session to measure the effectiveness of the subject matter

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<sup>1</sup>John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 3rd ed. (Thousand Oaks, CA: Sage Publications, 2009), 211.

### **Reflections**

This tedious project was a journey for the writer. There was a lot of work and prayer involved in dealing with the attitudes of leaders. The writer found it surprising that after many years of church, he found that leaders didn't know what he thought they knew, to include how to conduct a service, how to lead others, how to build morale, and how to serve others with humility. Prior to this project, the writer was aware of the lack of cohesiveness among the leadership and the lack of team effort between the pastor and leaders. This project permitted the writer a chance to educate the group about servanthood and the impact the leaders have on the church. Perhaps more than anything, the writer was grateful for the opportunity to empower the leaders and raise the bar of standards and to strengthen their view of teamwork.

Moreover, the workshop evaluation results indicated the five sessions had a positive impact on the knowledge and attitudes of the focus group. Prior to the workshops, the participants had limited knowledge of the biblical references to leadership. Once the group became more informed about the subject and how they should serve, there was change.

### **Conclusions**

It is the writer's conclusion this research project prompted attitudinal changes within the group. This theory was clearly illustrated via the actions of the group throughout the project. The survey revealed a large percentage of the group had a positive outlook on the probability of a successful leadership ministry within the church.



The evaluation revealed that 90 percent of the group either agreed or strongly agreed, they were pleased with the material and subject matter with each workshop. It also showed that the workshop was very effective in penetrating the thoughts and hearts of the focus group to rethink their role and service as leaders to the body of Christ.

Additionally, this project proved that individual methodologies could change when people are taught the biblical way to serve. Attitudes can also change when people are given an opportunity to have constructive dialogue about their feelings, fears and reservations. In addition, when members gain confidence in the integrity of the “pastor and leaders as a team” there is hope that the theme, *Drive and go Forward* will rise to its fullest potential.

### **Recommendations for Further Study**

Further recommendations include taking a gift assessment and the Myers Briggs Personality Test. The writer also recommended the group read John Maxwell’s *The 17 Essential Qualities of a Team Player*. It will also be implemented that all incoming leaders have a one on one session on leadership with the pastor. Another recommendation which would boost this project is a session on how to motivate/influence others. The writer proposes to continue this effort of empowering leaders beyond the project model to include a quarterly session for leaders as well as an annual seminar for all lay leaders to gain instruction in their area of ministry

**APPENDIX A**  
**PRE-TEST AND ANSWERS / LEADERSHIP SURVEY**

## LEADERSHIP PRE-TEST

### PART ONE

1. What is a deacon?
2. What is found in I Tim. 3:8-13?
3. What determines the number of deacons in a church?
4. What is found in Acts 6:3-8?
5. What are the two identified Scriptural offices of the church? Where can you find them?
6. What are the two primary responsibilities of the pastor?

### PART TWO

7. Who wrote the Bible?
8. How many books are there in the Bible? \_\_\_\_\_. There are \_\_\_\_\_ in the Old Testament and \_\_\_\_\_ in the New Testament.
9. The first 5 books of the Old Testament are referred to as what?
10. Twelve books in the Old Testament are referred to as what?
11. In the New Testament, Matthew, Mark and Luke are referred to as what?

12. What does the word “synoptic” mean?
13. In the New Testament, the book of Acts tells of what?
14. In what New Testament book does God make himself known to man?
15. What does the word “Testament” mean?
16. What is found in Matthew 5:3-12?
17. How many years did it take to write the Bible?
18. How many years between the Old and New Testaments?
19. How many disciples did Jesus have?
20. What disciple betrayed Jesus?

### **PART THREE**

21. What is the Church?
22. What are the three ways that a person can become a member of the Church?

23. What are the three ways of dismissal?
24. What are the ordinances of the Baptist Church? Give script reference.
25. What two offices in the church have the authority to administer the sacraments?
26. What are the sacraments served during Holy Communion and what do they represent?
27. How is the physical church supported?
28. What does the act of Baptism represent to a believer?
29. How can you be saved?
30. Give scriptural reference concerning salvation.
31. After Salvation, the Holy Spirit does what work in you?
32. What does the Trinity represent?
33. Who is God?
34. What are the three types of churches?
35. The ministries of the Church are birthed out of what?

## LEADERSHIP PRE-TEST - ANSWERS

### PART ONE

1. What is a deacon?

A spiritual leader of the church

2. What is found in I Tim. 3:8-13?

The qualifications of a deacon

3. What determines the number of deacons in a church?

The size of the membership

4. What is found in Acts 6:3-8?

The appointment of 7 Deacons

5. What are the two identified Scriptural offices of the church? Where can you find them?

Pastor – I Tim. 3:1-7    Deacon Acts - 6:1-6

6. What are the two primary responsibilities of the pastor? Preach and Teach

### PART TWO

7. Who wrote the Bible? Men divinely inspired by the Holy Spirit

8. How many books are there in the Bible? 66 There are 39 in the Old Testament and 27 in the New Testament.

9. The first 5 books of the Old Testament are referred to as what?

The Books of Law

10. Twelve books in the Old Testament are referred to as what?

The Books of History

- 11.

12. In the New Testament, Matthew, Mark and Luke are referred to as what?

Synoptic Gospels

13. What does the word “synoptic” mean?

A telling of the life of Christ

14. In the New Testament, the book of Acts tells of what?

The New Testament Church

15. In what New Testament book does God make himself known to man?

Revelation

16. What does the word “Testament” mean? Covenant ( coming together)

17. What is found in Matthew 5:3-12? The Beatitudes

18. How many years did it take to write the Bible? 1600 years

19. How many years between the Old and New Testaments? 400 years

20. How many disciples did Jesus have? 12

21. What disciple betrayed Jesus? Judas

### PART THREE

22. What is the Church? A body of baptized believers

23. What are the three ways that a person can become a member of the Church?

Christian Experience, Candidate for Baptism, By Letter

24. What are the three ways of dismissal? Letter, death, exclusion

25. What are the ordinances of the Baptist Church? Give script reference.

Communion - Matthew 26:26-30, Luke 22:14-24, Mark 14:22-26

Baptism - Matthew 28:19-20, I Cor. 11:23-26

26. What two offices in the church have the authority to administer the sacraments?

Pastor and Deacons

27. What are the sacraments served during Holy Communion and what do they represent?

Bread – Christ's Body; Wine – Christ's blood

28. How is the physical church supported?

Through Tithes and Offerings

29. What does the act of Baptism represent to a believer?

Identifying with the birth, death and resurrection of Christ

30. How can you be saved? Confess with your mouth, Believe in your heart that God raised Jesus from the grave

31. Give scriptural reference concerning salvation.

Romans 10:9-10

32. After Salvation, the Holy Spirit does what work in you?

Sanctification, Justification

33. What does the Trinity represent?

God the Father, Son and Holy Spirit

34. Who is God?

The Creator

35. What are the three types of churches?

The body of Christ, Local and Universal

36. The ministries of the Church are birthed out of what?

The need of the church



## Leadership Survey

### Demographics

1. Education background:

\_\_\_\_\_ high school diploma/equivalent, \_\_\_\_\_ professional/military,  
 \_\_\_\_\_ 2 years or less college/certificate, \_\_\_\_\_ 4 years college, \_\_\_\_\_ graduate  
 studies

2. Gender : male / female

3. Age group: \_\_\_\_\_ 19-29, \_\_\_\_\_ 30-39, \_\_\_\_\_ 40-49, \_\_\_\_\_ 50-59, \_\_\_\_\_ 60 &  
 older

4. Economic status: \_\_\_\_\_ 30K and under, \_\_\_\_\_ 31K – 49K, \_\_\_\_\_ 50K and  
 over

### Fellowship

1. How long have you been a member of First St. Stephen's?

\_\_\_\_\_ 0-3 years, \_\_\_\_\_ 3-6 years, \_\_\_\_\_ 6-10 years, \_\_\_\_\_ Longer

2. What are your feelings concerning First St. Stephen's Baptist Church?

3. How many ministries do you presently serve on? \_\_\_\_\_ 1, \_\_\_\_\_ 2 or more

4. How long have you had a relationship with God?

\_\_\_\_\_ 1-5 years, \_\_\_\_\_ 5-8 years, \_\_\_\_\_ 8 & longer

5. How often do you attend:

Worship? \_\_\_\_\_ regularly, \_\_\_\_\_ occasionally, \_\_\_\_\_ seldom

Bible Study? \_\_\_\_\_ regularly, \_\_\_\_\_ occasionally, \_\_\_\_\_ seldom, \_\_\_\_\_ none

Sunday School? \_\_\_\_\_ regularly, \_\_\_\_\_ occasionally, \_\_\_\_\_ seldom, \_\_\_\_\_ none

1

### **Growth**

6. Have you grown as a member of First St. Stephen's? If yes, how?

\_\_\_\_\_ little or none, \_\_\_\_\_ some, \_\_\_\_\_ much, \_\_\_\_\_ very much

7. What gifts do you have that could benefit First St. Stephen's?

8. Are you a thither? \_\_\_\_\_ Yes \_\_\_\_\_ No

9. Are you saved? \_\_\_\_\_ Yes \_\_\_\_\_ No

10. Do you know what salvation means? \_\_\_\_\_ Yes \_\_\_\_\_ No

11. Describe your Prayer life

\_\_\_\_\_ less than average, \_\_\_\_\_ average, \_\_\_\_\_ strong

### **Church Leadership**

1. What is your definition of a leader?

2. How do you feel about your current church leadership functionality?

\_\_\_\_\_ strongly dislike, \_\_\_\_\_ dislike, \_\_\_\_\_ like, \_\_\_\_\_ strongly like

3. What are your feelings concerning your pastor's effectiveness?

\_\_\_\_\_ strongly dislike, \_\_\_\_\_ dislike, \_\_\_\_\_ like, \_\_\_\_\_ strongly like

4. Do you trust your pastor's leadership ability?

5. Do you feel the leadership is an effective ministry to the body of Christ?

6. Do you feel the leadership supports the pastor's vision? Please explain

**True/False**

1. \_\_\_\_\_ The office or position of the Deacon has no Biblical basis.
2. \_\_\_\_\_ The Deacons only serve as Armor bearers to the Church.
3. \_\_\_\_\_ The office or position of Trustee has no Biblical basis.
4. \_\_\_\_\_ All Leaders are required to attend the annual Leadership Workshop.
5. \_\_\_\_\_ Leaders are accountable to the pastor.
6. \_\_\_\_\_ Deacons and Ministers are ordained for life to serve in every church.
7. \_\_\_\_\_ The lack of effective leadership can hinder the growth of the church.

**Pastor's Vision, Church Mission and Ministry Opportunities**

1. Does your church have a mission statement? If yes can you briefly state it?
2. What ministries are available to meet the needs of your church and community?
3. Does your church have a vision? If yes can you briefly state it?
4. What is your Pastor's Passion for Ministry?
5. What are the Strengths of your church? Limitations?
6. What needs are being met effectively? Not being met?

7. \_\_\_\_ Yes \_\_\_\_ No Is there general unity in your church regarding the vision goals?
8. \_\_\_\_ Yes \_\_\_\_ No Can you quickly think of 1 or more individuals whose lives have been dramatically changed through the ministry of your church?
9. \_\_\_\_ Yes \_\_\_\_ No Does your church focus more on the future and less on the past?
10. \_\_\_\_ Yes \_\_\_\_ No Is your pastor's vision for the future supported by other leaders?
11. \_\_\_\_ Yes \_\_\_\_ No Do you know the goals of your church for the next 7 years?
12. \_\_\_\_ Yes \_\_\_\_ No Do you feel your leadership has a "team concept"?
13. \_\_\_\_ Yes \_\_\_\_ No Do you feel your leadership is adaptable to "change"?

Comments/Concerns:

**APPENDIX B**  
**WORKSHOP OUTLINES**

## **Session One**

### **Twelve Standards for Church Leaders**

#### **1 Standard: Salvation**

This requirement at first glance seems so basic and fundamental, that one wonders why it should even be included. However, it is possible for a person to become a church leader and an officer without having made a personal confession of faith in Jesus Christ as Savior and Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. (Romans 10:9-10)

Church leaders, first of all, should be persons who understand what salvation is, and the process. Church leaders should also be persons who at one time or another have made an open declaration and decision to receive Jesus Christ as their own personal savior and Lord.

#### **2. Standard: Church Membership**

This second requirement seems almost as elementary as the first. However, it is possible to be in the church without having ever joined. One can be raised in the church from childhood and simply come up through the ranks without ever having joined. Every local church, as a body of Christ, is an organization that we join. We do not become members of a particular body of Christ by virtue of our family name or length of association or by being born into it.

At some point, when we are responsible and mature enough to make decisions, we should decide to become a member of a particular body of Christ called church.

#### **3. Standard: Prayer**

The third requirement for a church leader is that he or she has their own devotional prayer life and that they participate in the prayer ministry and activities of the church. Prayer is the life-blood of a Christian and should be the sustaining force of a church leader.

Therefore the first responsibility of a church leader is to be a person of prayer. Personal and administrative integrity, right judgment and correct priorities flow from "face-time" with God, during which the Holy Spirit can speak to the heart, soul and mind of a leader who must make important decisions on behalf of the church. In times of tension and stress the church needs leaders who know how to intercede in prayer for the pastor, the membership, the vision, the needs, and the business affairs of the household of faith.

#### 4. Standard: Worship and Praise

The fourth requirement for a church is that he or she understands that worship and praise to Almighty God is the first priority of the church. This means that on Sunday morning or at any other time the church gathers for worship, an officer's first priority is worship and praise.

#### 5. Standard: Bible Study

The fifth requirement for a church leader is that he or she study and know the word of God. Bible study should consist of two aspects. An officer should have his or her own daily devotional time that includes some Bible study and other devotional reading. An officer is also expected to attend at least one Bible Study under the direction of the pastor or his or her designee on a regular basis. Regular is deemed as weekly, when possible.

#### 6. Standard: Tithing

The sixth requirement for a church leader is that he or she tithes. According to the Bible, God requires the first ten percent of all we have and all we are, as a minimum gift of praise and thanksgiving. The tithe comes off "of the top" and is computed on our gross income and not simply salaries.

The tithe not only consists of money but ten percent of our time and talent should also be given as minimum expressions of praise and thanksgiving. This means that out of every 24 hour day, 2 hours and 40 minutes belong to God. Out of every week, 17 hours and 20 minutes, belong to God. This also means that each officer should be giving some of their talents or gifts to the life of the church without expectation of monetary compensation, some of the time. Leaders should lead in living, as well as giving.

## 7. Standard: Support of the Pastor, the Vision and Administration

Churches, like any other organization, have persons who have been placed over them to provide leadership, to cast vision and to exercise administrative authority. In the local church, leadership, vision casting, and administrative authority has been lodged in the office of pastor. The pastoral office is one of fivefold ministries identified in scripture (Ephesians 4:11-13). the biblical paradigm for organizational leadership is that those whom God has placed in spiritual authority over the body or flock receives and cast vision and is the final arbiters in administrative matters (Exodus 18:13-26; Acts 15:1-2).

Church leaders work along with, as well as, under the authority of a pastor, who is the biblically delegated and established spiritual and administrative head of a church.

## 8. Standard: Leadership

Again, leaders lead. Leadership means being out front and being first. Leaders are self-starters who exercise responsibility without being told. Leaders show initiative and exercise creativity as they follow their leader. Leaders think. Leaders go above and beyond the call of duty. Leaders give more and do more than the minimum. Leaders specialize in maximums.

A church leader should be responsible and diligent regarding the discharge of his or her duties. Diligence first involves learning the responsibilities defined by the rule, discipline, and doctrines of the church, as well as the expectations of their pastor. Leaders should also know the history of the denomination as well as the history, culture and polity of the local church.

## 9. Standard: Diligence with Joy

Diligence also involves keeping one's word, being a person of integrity, being where one is supposed to be and doing what one is supposed to do without being told or constantly reminded. One cannot discharge one's duty at a particular time, a leader should be considerate enough to notify persons who are impacted by his or her absence. Note that the term is "diligence with joy." The service of a leader should be joyful. Service, ministry, and leadership in the church of God are an honor and privilege. When we approach our responsibilities with an humble spirit, we will also have a more cooperative attitude with each other



#### 10. Standard: Correct Prioritizing

As individuals we all have our personal opinions, our likes and dislikes, our personal preferences and tastes. However, in exercising official responsibilities, church leaders should always strive to look beyond their feeling, comfort zones, and preferences, and think about what is best for the church and the vision that is being brought to them by their pastor.

Sometimes, the deciding factor in the resolution of issues is not what is best for the church or the vision, but such factors as personal preferences and feelings, comfort with tradition, ego, threat or enhancement to personal power and influence, personality conflicts, personal and family relationships, and friendships.

#### 11. Standard: Sensitivity to Image as a Church Leader

Those persons, who are perceived as leaders of the church of the Lord Jesus Christ, should always be sensitive to the image they represent to the rest of the body of Christ, to young people, and to an unbelieving world.

#### 12. Standard: Witnessing

When we are sensitive to our image as officers and church leaders, we can more effectively fulfill the Lord's command to be witnesses to his saving grace and power. The Lord's last word and command to his disciples was that they were to be witnesses and evangelists. (Matt. 28:16-20)

## Session Two

### A Vibrant Church – It Takes Teamwork

#### Jesus and the 21 Irrefutable Laws of Leadership

The Gospels demonstrate that Jesus embodied each of the 21 Irrefutable Laws of Leadership:

1. The Law of the Lid: *Leadership ability determines a person's level of effectiveness.*
  - John 1:35-37 – John the Baptizer knew Jesus could lead his disciples further than he could.
  - John 6:66-68 – Peter confessed the disciples had no better leader to whom to turn.
2. The Law of Influence: *The true measure of leadership is influence-nothing more, nothing less.*
  - Matthew 4:18-20 – Jesus called His disciples, who left everything to follow Him.
  - John 11:47,48 – The Pharisees feared that if Jesus continued, everyone would follow Him.
3. The Law of Process: *Leadership develops daily, not in a day.*
  - Luke 2:52 – Jesus continued to grow in wisdom, stature, and favor with God and men.
  - Hebrews 5:7-9 – Although He was God's Son, Jesus grew and learned through suffering.
4. The Law of Navigation: *Anyone can steer the ship, but it takes a leader to chart the course.*
  - Matthew 10:1-23 – Jesus gave specific direction in sending out His disciples.
  - Luke 14:25-35 – Jesus taught the value of planning and calculating one's resources.
5. The Law of E. F. Hutton: *When the real leader speaks, people listen.*
  - Mark 1:21-28 – Jesus' teaching amazed people and His word spread.
  - Mark 11:15-23 – Jesus spoke to money changers, leaders, and fig trees; they all obeyed.
6. The Law of Solid Ground: *Trust is the foundation of leadership.*
  - Matthew 17:24-27 – To prevent offending anyone, Jesus paid even the smallest tax.
  - Matthew 22:15-46 – Jesus debated enemies and answered questions with integrity.

7. The Law of Respect: *People naturally follow leaders stronger than themselves.*
  - Matthew 3:11-15 – John the Baptizer acknowledged Jesus’ superiority over his ministry.
  - Matthew 8:5-10 – A centurion sought out Jesus, knowing His authority over all things.
8. The Law of Intuition: *Leaders evaluate everything with a leadership bias.*
  - Matthew 9:35-38 – Jesus saw the masses and discovered how to reach them.
  - Luke 5:1-11 – Jesus saw Simon’s leadership potential when he didn’t see it himself.
9. The Law of Magnetism: *Who you are is who you attract.*
  - Mark 10:28-31 – Peter reminded Jesus that he left everything, just as Christ did.
  - John 17:13-21 – Jesus confessed the similarities and unity of the men God gave Him.
10. The Law of Connection: *Leaders touch a heart before they ask for a hand.*
  - Luke 8:22-9:1 – Jesus met the needs of His disciples, a demoniac, and Jairus – then sent them out.
  - John 4:7-26 – Jesus connected with a Samaritan woman right where she lived.
11. The Law of the Inner Circle: *A leader’s potential is determined by those closest to him.*
  - Luke 9:1-10:42 – Jesus sent out the Twelve and the 70, who multiplied His impact.
  - John 17:1-26 – Jesus spent a night praying for the success of His inner circle.
12. The Law of Empowerment: *Only secure leaders give power to others.*
  - John 13:1-20 – Jesus felt secure enough to wash feet and send men out to do the same.
  - Luke 10:1-4 – Jesus gave His power away to the 70 so they could serve others.
13. The Law of Reproduction: *It takes a leader to raise up a leader.*
  - Matthew 28:18-20 – Jesus finished training His twelve, then told them to train others.
  - John 15:1-20 – Jesus trained the Twelve so that they would be like Him.

**14. The Law of Buy-In:** *People buy in to the leader, then the vision.*

- Luke 5:3-11 – Jesus built His team before they understood the details of His vision.
- Luke 9:57-62 – Jesus confronted men who followed Him before they knew His vision.

**15. The Law of Victory:** *Leaders find a way for the team to win.*

- Matthew 14:13-33 – Jesus found a way to feed the masses and saved His disciples on the ship.
- Mark 16:1-20 – Jesus' resurrection surprised everyone and restored their hope.

**16. The Law of the Big Mo:** *Momentum is a leader's best friend.*

- Mark 1:40-45 – Jesus' fame spread until He couldn't even enter a public place.
- John 12:9-19 – After Lazarus's resuscitation, it seemed the whole world sought Jesus.

**17. The Law of Priorities:** *Leader's understand that activity is not necessarily accomplishment.*

- Mark 1:32-38 – Jesus ministered all night, then got alone and decided to move on.
- Luke 10:38-42 – Jesus narrowed Martha's to-do list to one key priority.

**18. The Law of Sacrifice:** *A leader must give up to go up.*

- Matthew 20:20-28 – Jesus demonstrated that if you want to be great, you have to serve.
- John 10:10-18 – Jesus willingly laid down His life for His sheep.

**19. The Law of Timing:** *When to lead is as important as what to do and where to go.*

- John 7:6-8 – Jesus knew when His time had come to reveal the kingdom.
- John 11:1-6 – When Lazarus got sick, Jesus waited to visit him until after he had died.

**20. The Law of Explosive Growth:** *To add growth, lead followers; to multiply, lead leaders.*

- Mark 16:15-20 – Jesus trained and sent leaders, expecting them to reach the world.
- John 14:12 – Jesus prepared the Twelve to do greater works than He did.

**21. The Law of Legacy:** *A leader's lasting value is measured by succession.*

- Acts 1:6-8 – Jesus' most important words were His last ones to the next generation.

- Acts 17:1-6 – The apostles’ reputation spread: They turned the world upside down.

### Session Three

#### **The Role of Support Leadership**

When God gives diverse gifts to a group of men and women who have joined the pastor, each of them must remember who the pastor is. So when God begins to use him or her, and the people start coming to that one saying “you are wonderful, you are great, you should be the pastor” he will know how to respond correctly.

As a support leader, who is a Christian supporter, you must understand your role to guard against causing any division, especially as a minister or officer or ministry leader. You must learn that God gives you a gift and gives you the ability to work in the gifting. But you are not the one that is over the work, so you cannot dictate to the pastor what must be done and what should not be done.

#### **A. Recognizing Your Position**

1. Support Leaders sometimes place more emphasis on recognition than on what God is asking of them.
2. It is more important to be committed and faithful than to have recognition.
3. The support ministry is a very important job in the eyes of Our God and it should be rewarding, very enjoyable, and fulfilling.
4. The support staff or support Christians can cause great division, especially a minister, officer or ministry leader, if they do not understand their position and responsibility.

#### **B. What The Support Position Means**

1. In the support position you want the Pastor to be loved for his leadership ability.
2. In the support position you also want him to be loved because of God's divine appointment placed upon him.
3. To support the pastor's vision means God has touched you, until your heart will follow God's chosen Leader.
4. To support the pastor's vision means that you are on the alert to hear what the Pastor is saying.
5. To support the pastor's vision means to pull down and uproot, to destroy to demolish, to build and to plant.
6. Supports do not destroy people, but correct and destroy principalities, and Satan's tools, and ideas that are against God.
  - A. Remember, to support the Pastor's vision means to risk your reputation, your friendship, and your support from relatives.
  - B. What God is saying is more important than what others are saying.

### **C. What The Support Position Requires**

1. To support the pastor's vision requires that we move from unsanctified human ambition, jealousy, and personality clashes.
2. To support the Pastor's vision requires love that is divine that will hold the support leaders together through conflict and disagreement.
3. To support the Pastor's vision requires prayer for the leader, for his well being and success.

- 4 To support the Pastor's vision requires wanting the pastor to succeed and being willing to do your part to bring it to pass.
5. Support Leaders must love the pastor for his work and because of his work.

## Session Four

### Leaders Unified to Build a Stronger Church

*“For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free: and have been all made to drink into one Spirit. For the body is not one member, but many.”*

I Corinthians 12:12-14

### True Leadership Begins with a Servants Heart

Leadership in the kingdom of God is different from leadership in the world. Kingdom leaders are people who lead like Jesus. They are servant leaders because they follow Jesus, who “did not come to be served, but to serve” (Mark 10:45) Many churches struggle because they lack servant leaders. In too many churches today, head tables have replaced the towel and washbasin as symbols of leadership among God's people.

### The Seven Principles of Servant Leadership

1. Servant leaders humble themselves and wait for God to exalt them. Luke 14:7-11
2. Servant leaders follow Jesus rather than seek a position. Mark 10:32-40
3. Servant leaders give up personal rights to find greatness in service to others. Mark 10:41-45
4. Servant leaders can risk serving others because they trust that God is in control of their lives. John 13:3
5. Servant leaders take up Jesus' towel of servanthood to meet the needs of others. John 13:4-11
6. Servant leaders share their responsibility and authority with others to meet a greater need Acts 6:1-6

7. Servant leaders multiply their leadership by empowering others to lead. Exodus 18:17-23

## Session Five

### Rebuilding To Win

#### 5 Characteristics of Servant Leaders

*Matthew 20:26; John 13:3-5*

*Jesus instructed his followers to walk away from the prevailing Gentile and Jewish models of leadership where dominance, coercion, titles, and public recognition were the goal. "Not so with you," Jesus exclaimed. (Matt. 20:26).*

When servant leadership is embodied in the church, certain characteristics will be present.

#### Servant Leaders:

1. Feel secure. Only when we accept our worth before God can we freely attend to the needs of others and empower them to their full potential. In John 13:3, we read, "Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God; so he . . . poured water into a basin and began to wash his disciples' feet. . . ." Jesus was at liberty to wash the grime from the disciples' feet because he knew who he was before the Father.
2. Support each other. Servant leaders enable others to develop their spiritual gifts, and they publicly recognize the growth and contribution of others. *As a result, the congregation functions as a body where every person is valued.*
3. Servant leaders don't need credit for their ideas. The old lament applies here: "How much good could be accomplished for the kingdom of God if it mattered not who gets the credit?" Servant leaders glory in the growth of the kingdom of God.
4. Value relationships. They are high on relationships, and low on control and coercion. People are motivated by genuine care and "heart connection" rather than by fear and judgment.



5. Shun status. Realizing all are equal before Christ, they avoid titles that support hierarchical pecking orders and opt instead for functional language that describes what a person does.

**APPENDIX C**  
**EVALUATION FORMS**

## Evaluation

### Focus Group Workshop Evaluation Session ( 1 )

<b>Workshop Content</b>	<b>Strongly Agree</b>	<b>Agree</b>	<b>Not Sure</b>	<b>Disagree</b>	<b>Strongly Disagree</b>
1. The information given was relevant for our church.	30%	70%	0%	0%	0%
2. The information given can be useful in helping the leaders do better and move forward.	20%	820%	0%	0%	0%
3. The information given was helpful for me.	95%	5%	0%	0%	0%
4. The information given was sound and biblically based.	90%	10%	0%	0%	0%
5 The workshop was an effective way to have good dialoguc about the information presented.	100%	0%	0%	0%	0%
6. The information presented had an impact on my attitude/opinion	65%	30%	5%	0%	0%
7. The information challenged me to reconsider some things	10%	35%	40%	15%	0%
8. The information given helped me rethink Serventhood	50%	50%	0%	0%	0%

## Evaluation

### Focus Group Workshop Evaluation Session ( 2 )

<b>Workshop Content</b>	<b>Strongly Agree</b>	<b>Agree</b>	<b>Not Sure</b>	<b>Disagree</b>	<b>Strongly Disagree</b>
1. The information given was relevant for the church.	15%	75%	15%	0%	0%
2. The information given can be useful in helping the leaders do better and move forward.	30%	60%	10%	0%	0%
3. The information given was helpful for me.	95%	5%	0%	0%	0%
4. The information given was informative and biblically based	90%	10%	0%	0%	0%
5. The workshop was an effective way to have good dialogue about the information presented	100%	0%	0%	0%	0%
6. The information presented had an impact on my attitude/opinion	65%	30%	5%	0%	0%
7. The information challenged me to reconsider some things	10%	35%	40%	15%	0%
8. The information given help me rethink my service as a leader	20%	80%	0%	0%	0%

## Evaluation

### Focus Group Workshop Evaluation Session ( 3 )

Workshop Content	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree
1. The information given was relevant to the church and where we are going	25%	75%	0%	0%	0%
2. The information given can be useful in helping the leading work together and move forward.	30%	50%	20%	0%	0%
3. The information given was helpful for me.	45%	55%	0%	0%	0%
4. The information given was informative and biblically based	%	90%	10%	0%	0%
5. The workshop was an effective way to have good dialogue about the information presented	0%	100%	0%	0%	0%
6. The information presented had an impact on my attitude/opinion	30%	60%	10%	0%	0%
7. The information challenged me to reconsider some things	20%	40%	40%	0%	0%
8. The information will be of help to lay leaders and the congregation	0%	100%	0%	0%	0%

## Focus Group Workshop Evaluation Session ( 4 )

<b>Workshop Content</b>	<b>Strongly Agree</b>	<b>Agree</b>	<b>Not Sure</b>	<b>Disagree</b>	<b>Strongly Disagree</b>
1. The information given was just what we needed.	12%	88%	0%	0%	0%
2. The information given can be useful in helping the leaders to access their service	50%	50%	0%	0%	0%
3. The information given was helpful for me.	0%	95%	5%	0%	0%
4. The information given was informative and biblically based	90%	10%	0%	0%	0%
5. The workshop was an effective way to have good dialogue about the information presented	100%	0%	0%	0%	0%
6. The information presented had an impact on my attitude/opinion	65%	30%	5%	0%	0%
7. The information challenged me to reconsider some things	10%	35%	40%	15%	0%
8. The information will be of help to the leaders and applicable for daily use	60%	40%	0%	0%	0%

## Focus Group Workshop Evaluation Session ( 5 )

Workshop Content	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree
1. The information given was just what we needed.	60%	40%	0%	0%	0%
2. The information given can be useful in helping the leaders to access their service	35%	65%	0%	0%	0%
3. The information given was helpful for me.	95%	5%	0%	0%	0%
4. The information given was informative and biblically based	0%	80%	20%	0%	0%
5. The workshop was an effective way to have good dialogue about the information presented	100%	0%	0%	0%	0%
6. The information presented had an impact on my attitude/opinion	75%	25%	0%	0%	0%
7. The information challenged me to reconsider some things	50%	50%	0%	0%	0%
8. The information will be of help to the leaders and applicable for daily use	50%	50%	0%	0%	0%

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